

The Literary Digest

VOL. II. No. 9.

NEW YORK, SATURDAY, DECEMBER 27, 1890.

WHOLE No. 36.

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VOL. II. NO. 9.

NEW YORK.

DECEMBER 27, 1890.

Entered at New York Post Office as second class matter.
Published Weekly by FUNK & WAGNALLS, 18 and 20 Astor Place, New York.
Subscription price, \$3.00 per year. Single copies, 10 cents.

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In order to increase the value of the Digest, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

A TOPIC FOR CHRISTMAS.

THE RIGHT HON. SIR LYON PLAYFAIR, K. C. B., M. P.

North American Review, New York, December.

WAR is the organization and the exercise of the combative instincts of man, common to him and beasts. Its methods may vary with the progress of science and civilization, but its incidents for a long succession of ages have been to desolate smiling countries, to massacre prisoners, to perpetrate every kind of barbarity, and to carry into slavery the women and children of the conquered nation. Still it would be foolish to deny that war extended civilization in ancient times. Greece and Rome did much to subdue barbarism and to civilize nations. War welded the divided commonwealths of Greece into a powerful State, just as the American War of Independence showed the weakness of confederated States, and united them into one of the great nations of the world. War formerly was the chief mixer of races, as navigation is now. The latter in early times was little better than piracy, but now it has become the great pacificator of nations.

The original essence of war is club law—the *Faustrecht* of the Germans, or right of the strong arm—the law of the strong over the weak with the view of appropriating their posses-

sions—the lust of conquest. In the second phase, war is considered right as a repeller of injuries, though these are easily imagined and often fanciful. In the third phase of war, public sentiment disapproves of aggressive war, but approves defensive war. The means employed for defense often lead to defiance. The hand kept on the hilt of the sword is tempted to draw it from the scabbard. Extensive armaments are a condition of war, and are opposed to a continuance of peace.

The desire to lessen the horrors of war among civilized nations has led to the recognition of certain international laws. International laws are actually moral principles, positive and true in fact, not disputed by civilized nations although they are not backed by force.

"Try, my friend," wrote Franklin to Hartley in 1783, "what you can do in procuring for your nation the glory of being, though the greatest naval power, the first who voluntarily relinquished the advantage that power seems to give them of plundering others."

Various efforts have been made to prevent war in Europe by artificial combinations of nations. The "Balance of Power" was a crude attempt in this direction. As an international principle it was adopted after the conquests of Charles V., and it had sufficient force ultimately to overthrow the first Napoleon. A pentarchy of the Great Powers kept the idea alive in Europe, and moderated the pretensions of Russia in 1854. It has had its uses in preventing the absorption of small states, but it was not powerful enough to prevent the Franco-German war. Nevertheless, all the past attempts to extend international laws to the mitigation of wars are noble; and in course of time the public sentiment of nations will compel them to be applied for the prevention of unjust wars.

Arbitration is a sound idea, capable of expansion; it has survived the test of time, and received practical application both in private and public affairs. Vattel recommends it as "a reasonable and natural mode of deciding such disputes as do not directly interest the safety of a nation."

It is an important fact that at the Congress of the Great Powers in 1856, a distinct article in the treaty expresses a formal approval of international arbitration. There was no force to ratify the obligation, and since then the wars between Turkey and Russia and between France and Germany show that the clause was little more than a benevolent opinion. An International police would be difficult of application, but there is a moral force in the growth of public sentiment, which recognizes that there is a solidarity in humanity and a brotherhood among nations.

Although there have been failures in the adjustment of international disputes, no less than sixty-seven have been settled by arbitration during the present century, and of these as many as thirty-three have been between the United States and other nations. Some of them have concerned great questions of international right, while other cases have been only of secondary importance; though all prove that, even in the absence of international force to carry out the award, arbitration between nations is eminently practicable.

This leads us to consider the two proposals which have found most favor among competent statesmen for the conduct of international arbitration. The first is to form an international congress to which all disputes should be referred; the second to form an international court of all the most learned jurists of all civilized nations which may be willing to accept arbitration. Kant, Jeremy Bentham, John Stuart Mill, and other great thinkers, incline most to a permanent

international congress, to which all questions tending to war should be referred for absolute decision. It is doubtful, however, whether such congresses, which must be carried on by statesmen or diplomatists, would be so efficient as a tribunal constituted on the type of the Alabama Court at Geneva, and composed of the most distinguished jurists of different countries. That was preceded by a treaty, binding the parties in dispute to accept the award of the court. Treaties of this kind could be general between two nations, so that the court need not be constituted *ad hoc*, but be extended to all disputes between the nations.

ENGLAND'S OCEAN ROUTE TO INDIA.

MAJOR OTTO WACHS, A. D.

Deutsche Rundschau, Berlin, December.

"THE world is not large," said Christopher Columbus, and since science has triumphed over distance, and almost reduced space to an illusion, it has become smaller still. But in the self-same measure as the inhabited world becomes smaller, not only does its life pulsate with greater fulness and energy, but political and strategic problems become more wide-reaching. For the peace-loving Christian citizen, it is no longer a matter of indifference if the provinces of Turkey fall foul of each other.

There are, specially, two Great Powers whose spheres of influence overlap each other in such a manner, that it would almost appear as if their enmity were a matter of historical necessity. We refer to the great land Power, Russia, and the great naval Power, England.

While Russia constructs new roads to Persia and Afghanistan, and shovels away industriously at her great Siberian railway, England trusts the waves on which she has already achieved so many triumphs, and on the superior advantages of which she reposes firm reliance.

In a future number we propose to discuss the strategic value of Russia's chain of stages in Asia. Our purpose in the present article is to confine ourselves to one only, but that the most important, of England's five routes to her Eastern possessions, *viz.*, the Suez Canal route.

Between Portsmouth and Bombay stretches an ocean highway, approximately 11,600 kilometres (7,400 miles) long, which, like a chain, connects the mother country with one of the richest possessions of the earth. Precautions have been taken to secure this route by the establishment of a chain of forts, harbors and coaling stations along its whole course.

Leaving the well-fortified coast of England, the attention is first directed to Gibraltar, an almost impregnable fortress, commanding the gateway of the Mediterranean Sea; a fortress which, founded by the Saracens in the days of Kalif Alwalid, (712) gave them absolute supremacy in the Mediterranean during the six hundred years they held possession of it. The fortress is defended with two thousand guns; and in the Bay of Algesiras, under its frowning walls, English shipping can ride at anchor—secure from foe or storm.

Again, at the narrow straits between Sicily and Cape Demas on the African coast, the English have secured possession of Malta, an island which has passed through many vicissitudes since the Phœnicians colonized it 1,500 B. C. Carthaginians, Greeks, Romans, Goths, Vandals and Saracens all held possession in turn. Vain was the fierce onslaught of the Moslem in 1526 and again in 1565 to wrest it from the followers of the Nazarene. The Knights of St. John rallied from all over Europe to the standard of the cross. But the tide of Saracenic conquest was at its full, and at their final onslaught twenty thousand of the heroic monks fell fighting for the cross and the cause of Christendom. The blood of many races is mingled in the fiery, energetic and daring people in this *fiore del mondo* which now owns England's sway.

Malta has good harbors, strong fortresses guarded by 10,770 troops, and is the key to the Grecian isles and the Syrian and Egyptian harbors. There can be no question of French, Italian or Austrian supremacy in the Mediterranean as long as England holds Gibraltar and Malta.

About as far to the eastward of Malta as Gibraltar lies to the westward, and almost in the waves formed by the influx of the Nile into the sea, rises the Isle of Cyprus, another link in the chain of forts which command Britain's highway to the East. This island flanks the south coasts of Asia Minor and Syria, which would be the point of departure for an overland route through Mesopotamia to the Persian Gulf, the *locale* of an important section of the Eastern Question at no distant day, although it is true, the English appear to regard that route as visionary. The possession of Cyprus by the English places her in communication with all the important islands and cities of the east coast, paralyzes Crete, and covers the Nile Delta, the Egyptian harbors, and the northern entrance to the Suez Canal.

Precisely as Gibraltar is the key to the western, and Malta the key to the eastern Mediterranean, so is the Suez Canal, flanked northward by Cyprus, the door to the further east, and if the possession of Malta secures the highway to Egypt, Egypt no less secures the highway to India.

Under the Anglo-Franco convention, the canal is to be open to the passage of the war ships of all nations, while military operations upon it or its banks are strictly forbidden. That may be as it will, but the neutrality of the canal under the protection of English guns is somewhat abnormal.

Passing the canal, we encounter the wild, rugged fortress of Aden, on which the sun's rays fall mercilessly from a brazen sky. This is an important coaling station and a fortress of great strategic importance. The garrison is 2,000 strong, and the fortress is almost as impregnable as Gibraltar, which it resembles in all but climate. For the complete domination of the wide Gulf of Aden, the English have further secured Saila on the Somali coast, and still further eastward, the important station of Berbera; and lest these should prove inadequate to the command of the Gulf, they have further secured possession of the island of Socotra, which makes a good harbor and coaling station, is of great strategic importance, and capable of supporting a population of four or five thousand.

England's chain of strongholds, beginning with Portsmouth and terminating with Bombay, render England's hold on India secure, so long as she is in a position to assert her superiority at sea. But the sea is a treacherous element, and England's dominance is no longer beyond dispute.

Already in the Atlantic, England's highway is flanked on the left by the strongly fortified harbors of Cherbourg and Brest. And if we concentrate our attention on Gibraltar, we must recognize that it is strong only as long as Spain is weak. For this latter is in a position, by the erection of batteries armed with powerful guns commanding the Bay of Algesiras, to cut off all communication with Gibraltar, and leave the garrison like a bird in a cage. Moreover, it must not be forgotten that there are other coast fortresses which, if not exactly rivals of Gibraltar, are strong enough to detract something from its might. These are Tarifa on the Spanish coast, and Tangier and Ceuta on the North African coast, all under Spanish dominion.

Passing eastward from Gibraltar, we find all the conditions which justify the dream of our western neighbors that the Mediterranean must become a French sea; for on the north coast we find the strong forts of Toulon and the wealthy Marseilles, while on the opposite African coast, the seat of the once formidable Algerine pirates, now waves the French flag; and as Toulon will become the pivot of French sea strategy in the north, so will the new Tunisian stronghold, Biserta, be her pivot of operations in the south-east. If England holds the key to the Mediterranean in Gibraltar, it is no less true that

France holds the key to the back-door in Biserta. And from the moment that France shall have completed the Narbonne-Bordeaux Canal, England's nautical supremacy will be subverted, and the control of the Suez route will be transferred to French hands.

Eastward of the Suez Canal England possesses all the advantages for both offensive and defensive operations, but Italy has secured a footing in Abyssinia. This is the only cloud in the Red Sea, but another is rising over the Nile land. England's honor—we might almost say her very existence—is bound up in the retention of Egypt; yet the Egyptian question is of European, if not of world-wide importance, and sooner or later its occupation will become a question of might, and that too of land might. And here, if anywhere, lurks the weak spot in England's armor.

ALSACE-LORRAINE IN 1890.

HENRY W. WOLFF.

Westminster Review, London, December.

WE have heard a great deal about the efficacy of "twenty years of firm and resolute government." It so happens that at the present moment Alsace and German Lorraine have completed the precise term of the course prescribed. It was, therefore, I think, no altogether unnatural curiosity which prompted me last summer to cross over into the "reichsland," in order to see for myself what the much-extolled panacea has done for conquered provinces.

There is no want of attractions to justify a summer sojourn in the Rhine Provinces, but with all these things I have at present nothing to do. My business is with the governors and the governed, brought together twenty years ago, not by a mutual desire for union, but by the strong hand of Fate. It was an interesting experiment which Germany—or Prussia—entered upon at that time, and one which Europe might well watch with curiosity. There seemed to be no insuperable obstacle in the way of reunion, at any rate, assuming the employment of tact and patience. Germany did not go among the Alsatians as Prussia had gone among her Polish subjects, or among the people of North Slesvig—a people of strange form and strange language and differing from the invaders in every point of habit and character. The Germans went among a race of Germans, avowedly Germans, and glorying in their German culture and descent. It is an utter mistake to suppose that because the Alsatians are French in sentiment that therefore their German origin is to be called in question, or is distasteful to themselves. "I bin Dietsch," is what they say. Up to 1870, at any rate, they would have no "Welsch" innovations. Thoroughly German, Goethe found them in 1770, "Purely German," German in "manners, language, ideas, prejudices and habits," Arthur Young says that he found them in 1788. On a short visit which I paid to Strassburg in 1861 I could quite realize what those two earlier visitors must have seen there. Far below the thin stratum of officialism, which was, of course, completely French, everything seemed to me German in the Alsatian city. German, tenaciously German, the French found their fellow subjects as late as 1870. Had they not been subject to a lavish outpouring of ridicule and contempt, on that very score, from the days when Voltaire, living amongst them, styled them Iroquois and Hottentots, down to the period of annexation, when they were spoken of in Paris commiseratingly as "*ces pauvres gens que ne parlent que l'Allemand*?" As recently as 1870, the French government was remonstrated with and urged to "*sacrifier une génération, et franciser a tout prix, le plus vite possible.*" Alsace had been French 189 years, Lorraine practically longer; and yet, I am told, the two areas, in which not merely German but distinct German dialects are spoken, are materially the same that they were three hundred years ago. What was Swabian then is Swabian now, what was

Franconian then is Franconian still. Stoeber, the most representative spokesman in the world of letters whom the Alsatians ever had, grew indignant when a doubt was cast upon the German descent of the Alsatians. In heart, no doubt, he affirmed, we are French, "but in mind, in culture, in descent, we are thoroughly German." Politically, too, the Alsatians had been very staunch and devoted Germans as long as the Empire gave them protection. It was not their fault that they became French. They struggled hard enough against their fate. And although their Bishop, Prince Fürst-enberg, servilely welcomed the invading king, Louis XIV.—as bishops will sometimes do—with a blasphemous *Nunc Dimittis*, the King, in view of the German sympathies clearly manifested by the townspeople, declared himself "*très mal satisfait de la ville.*" Strassburg continued on his black books for a long time.

Here, surely, were materials ready to the workman's hand, out of which to form, in course of time, a hearty reunion! Twenty years have gone by, not a very short space of time. One ought to be able to observe now, at any rate, the beginning of results. Yet it is but too plain, from what one does see on the spot that thus far very little has been accomplished. Any person who has read M. About's rather highly colored "Alsace," and goes into the country expecting to witness any such things as are there described, will find himself seriously disappointed. Alsatian beauty waits upon German valor with a very pretty resignation indeed. The Prussians may be bad, all bad, like the Lerians of old, but yet, a Prussian on the spot is, for flirting purposes, any day worth two Frenchmen at a distance.

But all this, most evidently, means very little. Even in the Nile, it is said, people find it politic to be on terms with the alligator. The Alsatians are friendly and civil with those with whom they are daily brought together, but this civility is even at the present day only skin deep. Many a wistful glance is cast across the border. French papers are read, French politics talked. "We do not suffer ourselves to be deceived," one very civil-spoken official told me. "In tongue our neighbors are German, in heart we know them to be French."

The question naturally suggesting itself is:—What has kept them so? That after twenty years of government—conscientious painstaking government, evidently intended to be good—Germans ruling over Germans should have no better results to show, must be surprising indeed to an impartial observer. The Germans do not pretend that they rule Alsace, solely for the benefit of the governed. Emperor William took Alsace because he wanted the strong frontier. Of course he was quite right in doing so. He was entitled to safeguard his dominions against fresh attacks—such as those for which Alsace, itself wrongfully captured, has been too often used as a sallyport. But the Germans went into Alsace avowedly as kinsmen among kinsmen. They scolded the Alsatians for flying in the face of nature, and being so French. They made promises of good government, but unfortunately for results it is in every feature a government of the conquered by the conqueror. You find no Alsatian in an official appointment, they are not trusted; and the people knit to France, by the ties of the first revolution, and the brilliant military period of the first Napoleon, and accorded liberties which, under the two-headed eagle, they could never have dreamt of, feel their present position comparable only to a state of bondage. The fatal mistake was made when it was decided that Alsace-Lorraine should be governed from Berlin. The atmosphere of Alsace is filled with mistrust, the trade of the Province has fallen off materially, and Alsatian hearts are filled with bitterness, not so much because they have been made Germans, as because they are deprived of citizen rights, and treated as a subject caste.

German rule has, with its little successes, failed in Alsace, just to the extent that it has been "firm and resolute"—domineering and despotic, that is, disregarding the rights, the legitimate claims, the natural wishes of the people. It has bowed necks, it has not won hearts. It has failed to accomplish the main part of its task.

WILLIAM THE EXTRAORDINARY.

MADAME JULIETTE ADAM.

La Nouvelle Revue, Paris, December 1.

HOW can we avoid speaking of William II., the Hohenzollern? He courts attention so assiduously. Already, the ancient court of his "venerated" grandfather is a ruin; the work of Prince de Bismarck is laid in the dust. With a turn of the hand the old aristocratic feudal Prussian Monarchy has been converted into a downright democratic Caesarism. Parliaments have no longer the right to take the initiative in legislation. All projects of reform emanate from the Emperor, and are subservient to his policy. The Emperor is the nation, but the nation is not the Emperor. That must be clearly understood. German parties are at liberty to maintain their principles in opposition to each other, on the one condition that they sacrifice those principles to the wishes of the Emperor, because the young William, perched above parties, is determined to be ruler over all things. He believes himself to be the first of political economists, the most skilful of strategists, the one and only socialist, the most wonderful incarnation of the warlike spirit of German legends, as well as the greatest peacemaker, explorer, and astrologer of modern times; and he will soon endeavor to be both the spiritual chief of the Lutheran denomination and the temporal Pope of the Catholic Church. He raises questions, devises projects, baffles calculations, modifies, transforms, reconstructs, renews, surprises, stupefies, does everything to gain publicity. He does not think that he has accomplished his destiny, unless he makes multitudes throw up their hands, at least once a day, with the exclamation—"That William II., is extraordinary!"

At the age of twenty-one, William said of himself, "When I reign, I shall not have friends, I shall have only dupes," and he is now fulfilling that prediction. As a part of his policy of self-aggrandizement, he is isolating himself. He does not allow any person to consider himself useful or agreeable, or to dare to offer him advice. Count Waldersee, and Pastor Stöcker are in disgrace like so many others, and soon Marshal de Moltke's turn will come. Just before M. de Bismarck fell he received from William letters so full of adulation that they might have been described as a doxology. Similarly, Marshal de Moltke's path is thickly strewn with flowers that serve to conceal the abyss into which he is about to fall.

Mysterious as Lohengrin, with his feet on the purple, his head under an iron crown, his throne surrounded by soldiers of the guard, this emperor, the climax of the century, knows but two beings, the Deity and himself; and the latter is the object of his idolatry, for in addressing his recruits, he said—"After swearing fidelity to your master on earth, take the same oath to your Saviour in heaven!"

SOCIOLOGICAL.

THE SALVATION ARMY AND DARKEST ENGLAND.

EDITORIAL.

The Month (Catholic Magazine and Review), London, December.

THE Salvation Army has become a recognized institution, not only in England, but in every part of the world. Its zealous missionaries are at work in thirty-four different countries. It has passed through a phase of contempt and derision, and has emerged triumphant. Its numbers, wealth, influence, and popularity increase day by day. Its income amounts to three-quarters of a million, and is continually increasing. One of its newspapers has a circulation of five hundred thousand weekly. Its organization is simply magnificent, and its subordinate officers obey their chiefs with exemplary loyalty. It exacts of all those who join it the taking of the pledge, and it has thus become a most efficient

apostolate of temperance. No fair-minded man can deny the marvellous success of the Army. A religious reformer cannot afford to ignore it. To none does it appeal more loudly than to Catholics. Whatever its defects may be, it puts forward, as its single aim and object, the divine work of seeking and saving that which is lost, and it is to the Catholic Church that our Lord entrusted this work. To treat the Salvation Army as if it were merely on a level with the other distorted forms of religiousness in England is to misconceive it altogether, and to show an ignorance of the facts.

The Salvation Army has been founded by one man, General Booth, who, twenty-five years ago, stood absolutely alone in the East of London in his endeavor to Christianize its irreligious multitudes. He now commands a countless army, whose officers alone amount to ten thousand men. On so secure a footing is his gigantic organization, that investors and trustees have considered it a safe institution in which to place their funds. The total property invested in the Army in all lands is over £600,000. In the teeth of abuse, insult, persecution, opposition of every kind, Gen. Booth has pursued his single-minded way, and has accomplished his magnificent design and created the organization by which he believed that the salvation of England could be wrought.

Such a man has a right to be heard when he tells us that he has constructed a fresh plan which is to enable him, with the aid of the organization that he has created, to do the work *en masse* that his soldiers are at present carrying out in detail. He comes forward with a proposal, which he believes will be the means of the social, moral, and religious regeneration of England.

When a man has done what Gen. Booth has done, and succeeded as he has already succeeded, it requires very convincing argument to make us believe that he will not succeed a second time.

The present condition of the lowest class in our large cities is most deplorable. Without faith, without morality, without sufficient food, without any one to care for or to help them, their case must wring the heart of any lover of his kind. Legislation cannot save them, charity does not reach them, and they know nothing of religion. Without some kind of extraordinary help they must hunger and sin, and sin and hunger, until having multiplied their horde and filled up the measure of their miseries, the gaunt fingers of death close upon them and terminate their wretchedness. General Booth takes the medium figure of three millions as a fair estimate of the total strength of this grand army of the destitute.*

We come now to the question of the practical possibility of carrying out his scheme for the amelioration of this vast army. Some of our leading newspapers say it is excellent in theory, but unmanageable in practice. We must not accept this conclusion too hastily. If any one had sketched us the Salvation Army, and proposed it as a permanent and world-wide religious organization, would he not have been laughed at as a dreamer? If the one scheme has been shown to be possible, why not the other? The object of this scheme is one that appeals immediately to the wishes and aspirations of the class who are to be dealt with. All desire food, health, and a comfortable home; whereas there existed no previous desire for the religious ministrations of the Salvation Army. There will, probably, be no difficulty in raising the necessary £100,000. Gen. Booth possesses the confidence of the public and has deserved it.

The scheme for the rescue of our paupers and outcasts depends for its success upon the Salvation Army. Is the Army to be reckoned as an influence on the side of good or evil? It is certain that in the physical and social order its influence is most beneficial, and to some extent even in the moral order as well.

* For a comprehensive outline of Gen. Booth's views and scheme, the reader is referred to a very full digest of his book, "In Darkest England and the Way Out," which appeared in the LITERARY DIGEST, Nov. 22, pp. 102-3.

When we come to the spiritual aspect of the question, can we bestow equal praise? It certainly is not easy for any Protestant to form an opinion respecting it. But we have the perfect standard of the Catholic Church and her organization by which to judge. We know that in so far as the Salvation Army imitates her work, it is good; in so far as it departs from it, it is bad.

No one can doubt that it resembles the Catholic Church, in being essentially the religion of the poor, in its admirable organization, willing obedience to its chiefs, and devotedness to its cause. We can admit the good it has done and is capable of doing, but, as a system, Catholics can no more approve the methods of the Salvation Army than those of any other of the various religious bodies outside the Church, which trust to emotion and excitement and feeling as methods of conversion.

We believe that the same impulse which has given the Army its marvellous success may be successful in carrying into effect, up to a certain point, Gen. Booth's great scheme. It may even effect an outward moral reformation in the lives of many, and make the drunkard, the outcast, the criminal, respectable members of society. But as to the work carried out by the Army, we cannot speak in its favor, as of its own nature tending to the glory of God and to the salvation of souls. On the contrary, we are reluctantly compelled to declare our conviction that its spirit does not seem to be from God, so it cannot really promote His work in the world. It is eventually doomed to fail, and with it must also fail the great and praiseworthy scheme of General Booth.

IRRESPONSIBLE WEALTH.

Nineteenth Century, London, December.

I.

HIS EMINENCE, CARDINAL MANNING.

MR. GLADSTONE has told us that this country, year by year, possesses some six or seven hundred millions of "irresponsible wealth." If any other man had made this assertion, he might have been thought to be a visionary. But the greatest Chancellor of the Exchequer in our day is certainly the best book-keeper; and when he speaks, we may believe.

The phrase "Irresponsible Wealth" is very happy for its purpose, and may be gladly accepted as a working formula. But is the phrase true? Absolutely no. There can be no such thing as "Irresponsible Wealth." For wealth cannot be responsible or irresponsible. But the owner of wealth is responsible, absolutely and always. He may bury his talent in the earth, or in the consols, but he will have to give account to the uttermost farthing.

Mr. Carnegie's noble fulfilment of the gospel he preaches demands of all men a considerate hearing. Every disciple of Mr. Carnegie will be a master-builder of human society, expelling its gross humors, and renewing the vigorous health of public welfare. Where this constructive socialism prevails, the destructive socialism, bred of the selfishness of irresponsible capital, can never prevail.

Mr. Gladstone's appeal falls within the power of almost all who are above want. It is simply to set apart a definite minimum of their annual income for the service of God and their neighbor. The proportion may be fixed by each according to his own free will. It may be more or less than a tithe, according to the condition and circumstances of the giver. Whatsoever amount it may be, it is alienated from personal use for the benefit of others.

II.

THE REV. DR. HERMANN ADLER (CHIEF RABBI).

Starting from Mr. Carnegie's idea, Mr. Gladstone suggests that, inasmuch as the wealthy members of the community do not, as a rule, give away an adequate or becoming portion of

their incomes, those who have risen to the conception of their duty in this respect, should form themselves into a kind of beneficent society, binding themselves in honor to devote, from year to year, a certain fixed proportion of their profits to the honor of God and the good of their neighbor, to the various purposes which so readily commend themselves to the philanthropist, to the endeavor manfully to grapple with the problem of pauperism, and to the establishment of Free Libraries, public baths and parks.

The plan is not a novel one. It receives its sanction from the venerated pages of the Bible. In the ritual code which regulates every detail of Jewish life, it is enjoined that a man should give in charity at least one-tenth of his income. Of this tenth no part should be devoted even to synagogue or other ritual uses. All must be given to the poor. Nor has this regulation proved a mere *pium desiderium*. I know a goodly number of co-religionists, who rigorously and conscientiously carry out this practice, their charity account being as carefully posted up as their commercial ledgers.

Mr. Carnegie and Mr. Gladstone have, therefore, done excellent service in enforcing this olden lesson under a new name. Never in the world's history has there been greater need to preach the duties of wealth and the rights of poverty.

Mere giving, however, is but the first step. The main requisite is what money cannot purchase and what is indeed beyond money's worth—heart service, willing personal aid, the ministry of holy compassionate love. Giving is an easy matter; it needs neither special training nor sustained thought. But the purpose and methods of charitable relief cannot be learned without a long and diligent apprenticeship, for which discipline in the painful school of personal experience is alone of any avail.

III.

THE REV. HUGH PRICE HUGHES.

Mr. Gladstone has rendered an immense public service, by calling attention to the ethical issues involved in the accumulation and possession of wealth. He is one of the very small number of persons who have the ear of the entire English-speaking world, and he could not use that awful gift more usefully than by raising the discussion he has raised. The Social Question is rapidly superseding every other. The terrible struggle between labor and capital, with the appalling prospect of world-embracing organization on both sides, are the darker aspects of an irresistible tendency. Now at the bottom of all this ferment of the public mind, which in some directions has worked calamitous bitterness, lies the question which Mr. Gladstone invites the wealthy to discuss. It is of transcendent importance. It is, for this generation, the question of questions.

I am quite unable to let off Mr. Carnegie in the pleasant and approving way in which Mr. Gladstone dismisses him. I have always believed that Mr. Carnegie is personally a most estimable and generous man, who sets a splendid example to the unhappy class to which he belongs, and is entirely worthy of Mr. Gladstone's hearty praise. But when I contemplate him as the representative of a particular class of millionaires, I am forced to say, with all personal respect, and without holding him in the least responsible for his unfortunate circumstances, that he is an anti-Christian phenomenon, a social monstrosity, and a grave political peril. Mr. Gladstone tells us that Mr. Carnegie is of opinion that "rank, as it exists among us, is a widely demoralizing power." I am bound to say that an American millionaire ironmaster, the artificial product of such measures as the McKinley Bill, is a far greater "demoralizing power." Millionaires like Mr. Carnegie are the unnatural product of artificial social regulations. They flourish portentously in the unhealthy forcing-house of Protection, but everything else fades and dies beside them.

Whatever may be thought of Mr. Henry George's doctrines and deductions, no one can deny that his facts are indisput-

able, and that Mr. Carnegie's "progress" is accompanied by the growing "poverty" of his less fortunate fellow-countrymen. I say "less fortunate," because I am sure Mr. Carnegie is much too sensible a man to suppose for a moment that his vast fortune represents a proportionate superiority over the rest of his fellow-citizens, or even over those who combined to create his fortune. Thanks to unrestricted competition and the tariff, he has pocketed much more than his equitable share of the joint product of Labor and Capital.

I am greatly surprised that Mr. Gladstone quotes, without demur or protest, Mr. Carnegie's extraordinary delusion that he is a "normal process," "an imperative condition," and "an essential condition of modern society." Nothing of the sort. Free trade, free land, and a progressive income tax would relieve him of the greater part of his anxious financial responsibilities, and such a death duty as he himself advocates would complete the emancipation of his children.

John Wesley, long before his death, declared in print: "If I leave behind me ten pounds (above my debts and my books, or what may happen to be due on account of them), you and all mankind bear witness against me that I lived a thief and a robber." That was not an empty challenge on the part of a man who made more than £50,000 by his writings. Without going to Wesley's extreme—for he had no children—it is safe to say, that a little of that spirit would do more than anything else to avert disaster in what has been truly called "the present critical condition of English society."

ON SOME ECONOMIC ASPECTS OF WOMEN'S SUFFRAGE.

R. B. HALDANE, Q. C., M. P.

Contemporary Review, London, December.

IT is upwards of forty years since the establishment of Free Trade and the introduction of the railway system, gave a new and great impetus to production in this country. Since those days our imports and exports have increased by leaps and bounds, and the country has grown in wealth and prosperity. It is not only to the capitalist that the benefit of this growth has accrued. Our working-men have taken a share of it. On an average, wages are considerably higher than they used to be, and yet the cost, as distinguished from the standard of living, has not been proportionately augmented. Had the working-men remained what they once were—an aggregate of isolated human beings struggling for work and the means of subsistence in the face of an increasing population—the standard of living would not have risen. But the bond of a common interest united men of different trades under skilful leaders. They learned to combine. They secured a change in the laws which made combination a difficult thing, and the time came at last when the unions in the well-regulated trades took the place of the individual in bargaining about the wages, hours and conditions of labor.

The tenth decade of this century is witness of still greater progress than the earlier ones. The great extension of the franchise, which took place in 1885, is showing its effects. Two great political parties are now competing for the support of the working-man as essential to their existence. The State has undertaken to see that his house is in proper condition, and is about to provide his children with free education. He is master of the situation, and if he calculate and follow his policy sensibly, there is no immediately visible limit to the extent to which he may improve his status and progress towards the realization, by degrees, of collectivist ideals in the industrial system of the country.

There are certain features in the situation which are not only the product of combination, but are of such a nature that under the existing conditions of society no other means could have produced them. But, although legislation cannot supersede combination, the possession of political influence

may enormously assist it. Probably that dock strike of 1889 could not have succeeded, had not many of the class whose interests were at stake possessed the vote. For it is not merely that the vote gives the power of changing existing conditions by direct legislation, and of insisting on the attention and sympathy of political parties: it exercises an enormous educative influence, and confers a consciousness of worth and importance on its possessor, which not only enables him to hold his own but raises his ideals and aspirations.

But all this concerns in the main the working-man exclusively. Is the working-woman necessarily shut out from the operations of what have been in his case the mainsprings of progress? Can we, and if so, ought we to, seek to place in the hands of women the lever of political power with which working-men have done so much to improve their social and economic condition?

The advocates of an extension of the franchise to laboring-men based their case—how successfully the result has shown—upon its indirect as well as upon its direct effects. Great as have been the direct effects, the indirect benefit has been greater, for there has been promoted an *esprit de corps* which has enabled them whom it has actuated, to combine in every direction to raise and keep raised the general level.

Compare with this state of things that of the laboring-classes among women. Until recently Trades Unionism has been almost unknown among them. The result has been an unrestricted competition for employment, and a consequent paring down of wages to the starvation point. The main reason of this is that there is no *esprit de corps* among these women. They have no common subject, such as politics affords, to draw them together in clubs and associations. They have no member whom they return, and to whom they can look to make their case known to the public, or to head, if necessary, an agitation in their behalf. They have not the beneficial feeling of responsibility, which arises in those who possess the consciousness of a remedy in their own hands, and of a responsibility lying with themselves if that remedy is not used. There is lacking in them all, as a class, the sense of "The sacred tie that binds"—the sense of community of interest. They are too like an aggregate of atoms without cohesion.

Whether the result of what has already been achieved by, and on behalf of, women of the upper class, has been good or bad, may be answered by those who have compared the average condition of women as disclosed in the pages of Fielding or Jane Austen, or even of Thackeray and the Brontës, with that of the women whom George Eliot, Mr. and Mrs. Browning, and Mr. Meredith have described for us. And this change has been of the very nature which those who resist the extension of the franchise most dread. It has been in the direction of treating women on an equality with men.

If the tendency of this movement is to benefit those classes, with whom the earning of a livelihood is by no means always a necessity, is it not still more likely to be so with those classes whose case we have been discussing? Is not the case of the laboring woman an *a fortiori* case? As things stand, trades unionism, that most potent influence in raising the standard of individual comfort, and establishing a moral minimum, below which the working classes will not allow their condition to sink, is almost non-existent among women. And why? As those who have had most to do with them tell us, because these women are apathetic about their own condition, have no sense of common interest to draw them together, and cannot be got to take the initiative in reforming their surroundings.

The fact is that the case for the political emancipation of the other sex, has been discussed on far too narrow a basis. One would imagine in listening to the common arguments on both sides, that the matter was one which concerned the upper and middle classes alone. It is really an economic

question concerning the relations of labor and capital, and affecting the theories both of the production and distribution of wealth. The arguments of the "Nineteenth Century Protest" are beside the point when we go down to our great cities, and look on the grim spectacle of tens of thousands of women struggling to keep body and soul together, under circumstances of misery; too thankful if they can gain the privilege of working for fifteen or sixteen hours a day for the starvation wages which represent the market rate. We are no real reformers if we do not grapple with a state of things which is a blot on the history of our progress. And if to purchase the needed reform the finer graces of a handful of fine ladies have to go by the board, they must just do so.

THE UNEARNED INCREMENT.

J. P. QUINCY.

Unitarian Review, Boston, December.

MR. MILL'S expression, which heads this paper, was originally applied to that portion of the value of land which was not due to the efforts or sacrifices of its owner, or of those from whom he derived it. Recently the meaning of the phrase has been stretched to cover the excess of recompense which falls to the labor of some men, but which equal labor, ability, and desert on the part of others fail to secure. In this sense it has become interwoven with various reformatory movements, and in this extended signification it will be used in this paper. No sharp division line can be drawn between earned value and that which is not earned; for to mortal vision these two sources of revenue are inextricably shaded into each other.

The prompt abolition of all unearned increments is held by many to be necessary to a healthy system of social economy. It is set forth as an indisputable axiom that property and income should be rigidly restricted to earnings, and many schemes for the accomplishment of this are urged for immediate adoption. Before assenting unreservedly to this demand, it is well to consider the powerful motor that the hope of this unearned increment has always been and now is in human society, and how little consciousness of sin is shown in getting it. There are thousands of familiar illustrations.

About the year 1830 many of the prosperous householders of New England, in order to supply themselves with the then fashionable abominations of veneering and horsehair, sold at auction their sturdy old colonial furniture to such farmers and mechanics as could not afford to keep up with the mode. The purchasers had some twenty years' use of these solid tables, chairs, and presses, and at the end of that period—a rage for the antique having possessed the land—parted with them, often for ten times their cost. And these excellent people saw no sin in appropriating the magnificent increment, which no labor of theirs had produced. The squire and his folk wanted the furniture more than the money; the others wanted the money more than the furniture. Both parties were satisfied. What more would you have?

It is true that the unearned increment is occasionally balanced by an incidence of privation which must be borne somewhere. But it is not certain that this offset is without compensation. Dogberry, in presenting his claims to self-satisfaction and to the respect of his fellows, announces that he has had "losses." "The greatest pleasure in life is to win at cards," exclaimed that brilliant scapegrace, Charles James Fox. He presently added, "The next greatest is to lose." It would not be creditable to endorse the first proposition, even though the carnal man may at times feel a sneaking acquiescence in it. The second we are tempted to pronounce monstrous. Yet I think it is not without a measure of verity.

Most people consider that the abolition of unearned increments similar to those noticed would be either undesirable or

impracticable, and Mr. Henry George goes so far as to imply that they should not be lessened by taxation. According to his views, increase of value, not the recompense of labor, may be appropriated by the possessors of stocks, furniture, books, horses, and buildings: neither is he concerned because unequal money returns are received for services rendered in different professions and trades by men who are equal in character and ability. But to the owner of land not only shall no unearned increment be permitted, but the State shall take from him without compensation the value he has given for it, as well as that he has incorporated with it. There is much to be said in favor of the essential principle of the *single tax*. Contrasted with our demoralizing and wasteful methods of raising revenue, its superiority is unquestionable. We may accept as a self-evident proposition that it would be well to take for the general expenses of the community as much of the value of land as is not due to private effort and the risk of private capital.

But the difficulty comes in determining just what this is. Mr. George tells us that whatever man creates by mind or hand should be his, as well against the State as against his neighbor; and that the inheritance of the so-created value is a natural right. Carry these propositions to their logical conclusion, and much of the land value, from which so handsome a revenue is expected, would shrink to a pitiful residuum.

To meet the emergency by an equal assessment upon all existing wealth would be a perfectly just way of accomplishing the change that Mr. George has so earnestly at heart; and, when his followers can see this, the single tax doctrine will receive the consideration it undoubtedly merits.

Has the time come when we can spare the glitter of this unearned increment, which has hitherto lured humanity to continue its toilsome march? The chance of over-recompense has been a potent stimulus to invention, production, and saving.

We certainly have more legitimate objects for taxation than the blankets and cottage of the workman, or even the few feet of ground upon which that cottage stands. To lessen the burden of necessities by imposts, wisely distributed upon a multitude of luxuries and superfluities, is the most pressing improvement we can urge. Land when used for anti-social or maleficent purposes should pay an increased assessment.

Doubt as we may whether it would be possible to abolish the unearned increment, it is certain that society should exact an account of its consumption far more rigid than has ever yet been done.

THE FREEDOM OF ETHICAL FELLOWSHIP.

FELIX ADLER, PH.D.

*International Journal of Ethics, Philadelphia,
October-December.*

IN a journal of theoretic, and practical ethics it may be permitted to claim a place for an account of a group of societies called ethical, and devoted to the advancement of ethical knowledge and practice. The spirit of these societies is expressed in the caption of the present article. They offer to their members a moral fellowship or comradeship, the distinctive mark of which is freedom; the word being used primarily in the negative sense, to indicate the absence of any limitations of the fellowship to the professors of a particular creed or the adherents of a particular metaphysical system, while there is at the same time an underlying reference to the positive content of the term "freedom," inasmuch as it is the belief of those who established the Ethical Societies, that the broader fellowship which they contemplate will prove favorable to the larger scope and exercise of the moral faculty itself.

Coöperation for moral ends is the aim of the societies. There is indeed one department of morals in which the

coöperation of persons differing widely in religious opinion and belief has, to a large extent, already been secured, namely, in the field of charitable relief of the distressed. It is the aim of the Ethical Societies to extend the area of moral coöperation, so as to include a part, at least, of the inner moral life; to unite men of diverse opinions and beliefs in the common endeavor to explore the field of duty, to gain clearer perceptions of right and wrong; to study with thoroughgoing zeal the practical problems of social, political and individual ethics, and to embody the new insight in manners and institutions.

Now in view of the received opinion that a religious or philosophical doctrine of some kind is the only adequate basis for moral union, it will be necessary to explain and justify the position just announced in some detail. Let the reader put himself in the place of men who are sufficiently free from the influence of tradition to be willing to plan their lives anew; who are as ready to question current doctrines with a view of testing their real value, as the inhabitants of a distant star suddenly descending upon earth, might be conceived to be, and who, moreover, happen to be supremely interested in making the best of their lives, morally speaking. They are told that it is indispensable to adopt some form of faith. But here two objections present themselves. First, no single form of faith is universally accepted; secondly, men of the highest character are to be found among Catholics and Protestants, Jews and Freethinkers.

The same objection lies against the adoption of a philosophical formula or set of formulas, as a basis of moral union. In the first place there is no philosophical system which commands universal assent. And there is yet another reason why it would be ill advised to build up a society—that is to say, an institution—upon opinion as a foundation. Not only can we never be absolutely sure that our religious and philosophical opinions and convictions are the highest expressions of truth attainable in our day, since many of our contemporaries differ from us, but even if we possessed this certainty, it would still be a wrong and a hindrance to the further extension of truth, to raise above our opinions the superstructure of a social institution. The wealth and depth of spiritual insight would, no doubt, to-day be greater in the world, if spiritual truth had been kept in the fluent state, and had never been made the corner-stones of organized churches.

The history of thought enforces the same lesson with regard to philosophic opinion. So long as Aristotle ruled the schools, the human mind sat like a caged bird within the bars of his system, and seemed incapable of further flight. So long as a special kind of orthodox opinion was petted in every American college, and anxiously protected against the intrusion of rival speculation, the American colleges hardly rose above the level of high-schools. It is the influence of the German Universities that is setting them free. The principle of the German Universities exactly expresses what we have in mind. The German University permits conflicting theories to vindicate their claims within its walls. The Ethical Society, so far as it is an institution, adopts this principle. It is consecrated to a knowledge of the Good, but not to any theory of the Good.

But an Ethical Society is an institution, not for the advancement of ethical theory only, but also of ethical practice. And it may be asked, how is this end to be attained, unless an agreement has previously been reached with respect to first principles? To this I reply, that men have thought logically before ever they were acquainted with the formal rules of logic; even children use the syllogism, without so much as knowing its name. Men admire what is beautiful, and are displeased with what is ugly and deformed, without being able to give an account of their preferences, much as men walk, without understanding the mechanism of locomotion. There are certain predispositions founded in the very

constitution of the human mind which impel and regulate its functions. These driving forces coming from within constrain our moral judgments. Conduct comes first; the laws of conduct are winnowed from experience, are won by reflecting upon the lines of conduct which we have actually followed, and comparing them with those which we are impelled to approve of. I would not be understood to say that this instinctive morality is the best or the highest. I am engaged in refuting the fallacy which lies in the assumption, that men will not act unless they know the reason why.

EDUCATION, LITERATURE, AND ART.

WHAT SHALL WE DO WITH OUR CHILDREN?

HARRIET PRESCOTT SPOFFORD.

Chautauquan, Meadville, December.

WHEN children emerge from the kindergarten, their whole being is in a condition which renders them susceptible to the loftiest sort of instruction. Their faculties and their conscience are all alert, and they are ready to take hold of the great world of knowledge after the technical fashion, and make it their own.

"What shall be attempted" asks Mrs. Hopkins, one of the supervisors of the Boston schools, "for the child who comes from the kindergarten all ready to learn, but as yet unacquainted with books? I answer all, and more than all, that may be found in elementary treatises in every department of natural science, may be given him in object lessons, in a comparatively short time, with what is of vastly more importance—an enthusiastic love for these studies, a habit of careful observation, and a training of the senses which shall be a great addition to his power in science, art, or practical life. He may at the same time lay up in his memory the ground facts of written and spoken language and mathematics. Then by natural stages, he will turn with avidity to records of the observations of others, until a conception of arrangement, generalization, and inference will grow up within him, the dawn of a higher epoch in the harmonious development of the mind."

But not only the method of study, but the matter given in the desultory reading of the child, is a subject demanding serious consideration. This is no new idea; for more than two thousand years ago, Plato said, in substance, that we must be scrupulous about the stories our children have; in them there must be nothing derogatory to the dignity of the gods; they must not mislead by false statement; they must not present the characters of the great in an unworthy light; they must inculcate courage and self-control; and they must be written in a simple style.

It will be seen how much depends upon the teacher, and how vital it is that the mind which imparts should be full and strong and replete with overflowing thoughts, and how unfortunate it is, if resort to books and statistics and dry repetition itself is found necessary. We are in the habit of thinking that the teacher of the advanced classes of later years has the higher rank; but when we more fully understand the office of the teacher of these early years, we see that a whole generation is clay in her hands, that her work covers the most impressive period of life; it demands the most earnest enthusiasm, the clearest wisdom, and the most varied experience in the one who undertakes it; in particular, it requires intense sympathy with children in their tastes, in their outlook and ways of thinking, as well as in the singleness of their moral nature.

Perhaps as potent a factor as any in the new methods of rearing children is the adoption of technical instruction or manual training in the manner commonly known as *slöjd* or

sloyd. Experts are still discussing whether we shall leave dead languages and go forward to that which is new, and whether the moods and declensions and analyses of grammar shall deaden and stultify the nervous centres much longer, whether arithmetic shall be simplified and much of it abbreviated and passed over to algebra, whether we shall leave the old wasteful ways, wasteful as regards life, time and intelligence; but they are beginning to be of one mind as to *sloyd*.

No such advance in mentality can be imagined as the God-like one which demands that the child shall not only observe and describe an object, but that he shall create it. The ethical influence too of this manual training is immense; the child will have a love of work, will have acquired dexterity, patience, perseverance, practicality, invention, force of will, command of body, and will have seen the beauty and virtue and need of order.

There are economic views of the benefit of the *sloyd* moreover. It has been said that owing to the tyranny of trade-unions that an American child can learn a trade only in the penitentiary; yet any finished student in manual training, has learned the use of tools, so that he needs but a few months to make himself master of any trade he will. But there is a greater economic view of the matter in observation of the effect of the system on the child's brain, body and soul.

But when school and lessons and masters are done with, or very nearly so, the result of all that has been done is to be evident in the home. It will then be seen, if knowledge of the eccentricity of Mercury's orbit, if the skill to calculate eclipses, and acquaintance with the most ancient or most modern tongue has developed faithfulness in the young student's orbit; if the moral and emotional qualities have been as well rounded and perfected as the mental ones; and if an intellectual monster has been produced, or a loving and sympathetic being. Surely the answer will be a favorable one, if from the beginning the mother has given her child that full sympathy which creates both return of sympathy and unfettered confidence; has held before it the standards of honor and of truth, has taught it the joy of brotherhood, the love of humanity, and far from being the tyrannical ruler of days and doings, has been the sharer of studies, hopes, fears, joys and dreams; and if the father has been in himself the fulfilment of his child's ideal of him.

DISCOVERY OF GREEK ART TREASURES.

SALOMON REINACH.

Gazette des Beaux Arts, Paris, November.

THE excavations at Athens were scarcely finished, when an extraordinary discovery, this time in the Peloponnesus, astonished and dazzled the archæologists. The two gold vases exhumed in the *tumulus* of Vaphio deserve, perhaps, to be placed in the front rank among the marvels which the soil of Greece has disclosed for our admiration during the last ten years.

To the south-east of Sparta, on the left bank of the Eurotas, rises a chain of green hills, at the foot of which is the little village of Vaphio. Here stood in Homeric times, the neighboring towns of Amyclæ and Pharis. In 1805, the Consul, Gropius, called attention to a construction with a cupola, like those which are called the *treasuries* of Mycenæ, on a slight eminence to the north-west of Vaphio. Although this *treasury* of Vaphio was visited and written about several times by archæologists, no excavation was made there until 1889. It might reasonably have been taken for granted, that the Dorians, Romans, Venetians, and Turks, who, in turn, have occupied the country, would not have left this Vaphio *treasury* undisturbed. That it had not been disturbed, however, was proved by the exploration made last year by a learned inspector of Greek antiquities, Mr. Tsountas, by direction of the Archæological Society of Athens.

The excavation lasted forty days, from the 23d to the 31st of March, and from the 1st of May, to the 3d of June, 1889. The ground of the cupola, which is formed on the natural rock, had a thick bed of black earth and carbonized wood. In this bed and in a quadrangular ditch at the northern extremity of it was found a collection of funereal offerings, consisting of vases of metal and clay, ornaments of gold and silver, bronze arms, domestic utensils, and stones engraved in an archaic style, all of the kind known as *insular gems*, because they have been most frequently discovered in the islands of the Archipelago.

Of these discoveries I will mention now only two gold vases, masterpieces of a kind of art, of which we were wholly ignorant, until it was made known to us by the "finds" of Schliemann, at Mycenæ. These vases are nearly equal in height, (om, o8) a little more than three inches, and the *repoussé* decoration on both is so exactly alike, that one can have no hesitation in considering them not only as pendants, but as the work of the same artist, or at least made in the same workshop.

The explanation of the scenes portrayed around the vases presents no difficulty. In a hilly and rough country, some men, clothed only in a sort of cotton drawers and high shoes, are hunting wild bulls. One of these animals has been caught in a thick net extended between two trees; a furious bull is running away to the left, upsetting two hunters, while another bull is galloping toward the right. On the other vase is a man holding in his hand a rope which is passed around the leg of a captive bull. Farther on three bulls in a pasture complete the scene. These last have not yet perceived the hunters, and the artist has admirably contrasted their placid, and listless attitude with the distress of the captive bull, and the fury of the hunted animals on the other vase.

Neither Egypt nor Assyria has bequeathed to us any work or study of living nature, free from all conventionalism and formalism, more striking than the *relievos* of these two vases. The most illustrious animal artists of modern times, from Cuyp to Rosa Bonheur, have not expressed the power of the bull with more truth and feeling. If these animal figures were unaccompanied by human figures, we should refuse to believe that they are archaic works, anterior by five hundred years, at least, to the pediments and frieze of the Parthenon. Two things only demonstrate that the vases of Vaphio date very far back. One of these is the drawing of the hunters, who are ill-proportioned, with their shoulders and hips too large, and show in other ways the infancy of art. The other defect is in the trees—palms and olives—which betray some inexperience and a certain defect of observation. But the animals are superb, true in their movements, varied in their attitudes, and manifesting the artist's masterly skill in depicting the muscles.

MODELING FOR SCULPTURE.*

ALICE DONLEVY.

Demorest's Family Magazine, New York, January, 1891.

MODELING began in misty antiquity and is the artistic industrial link connecting the pre-historic man with the sculptor of to-day. The American author of "Ancient Society," in the account of his researches among the American Indians, gives a good idea of how modeling was invented. Baskets woven of wood resisted fire when daubed with clay. Taken from the fire the clay was found to be baked hard, and the vessel could be cooked in again. Then some great genius thought of modeling in clay, with his thumb and fingers, a vase to hold food. To-day, modeling tools are made of either metal or wood, following in shape the first modeling tools, viz.: the fingers, which our American sculptor Jonathan Scott Hartley, considers are still the best.

Rawlinson, in his *Seven Great Monarchies*, mentions a modeling tool found in the ancient mounds of Chaldea. He

*This paper is liberally illustrated in the original.

describes especially one flint instrument, which, according to reasonable conjecture, may have been designed for *intaglio* modeling, a purpose for which it was eminently fitted.

There is plenty of evidence that the Chaldeans could model in relief. Rawlinson relates that in the primitive graves at Senkereh, a representation was found of "a pugilistic encounter after the most approved fashion of modern England," in low (*bas*) relief, that is, modeled so as to be only slightly raised above the surface. After modeling, these clay tablets had evidently been baked hard in a kiln, on the same principle that the flower pot of to-day is baked. The Chaldeans modeled large vases in which they buried their dead. Not only the Chaldeans, but all races, before the invention of the potter's wheel, modeled their vases or cooking vessels in clay, and sometimes the burial receptacle or dinner dish was molded in clay.

Molding is not modeling any more than printing a poem is composing poetry. Dictionaries and encyclopædias do not all appear to recognize that modeling is the creation, molding the perpetuation of form.

To model a sculpture of heroic size there must be metal supports, on the same plan that a boy uses a broom-stick to begin a snow man, which is modeled in snow because it is a soft mass easily yielding to the touch of a warm hand, taking shape according to the boy's idea of a man. Clay, finer than that used for brick-making, moistened with water, and kneaded like dough to a smooth, consistent mass is used by the sculptor to model the idea of the statue in a form that admits of radical changes, and therefore constant improvement.

When the sculptor is satisfied with the statue in clay, a plaster-of-Paris mold is made from—and of course is the reverse of, the original clay modeled by the sculptor, and from this mold a plaster cast is taken. Taking a mold destroys the clay modeling. The plaster cast is the third state of the statue. The final form is marble or bronze.

From the plaster-of-Paris bust, measurements are made with mathematical exactness, and the marble is cut with metallic chisels, while the sculptor has the metallic bust before him. The modeling sculptor seldom cuts the marble. This is done by a marble cutting sculptor, the original modeler adding the finishing touches only. The marble cutting sculptor may be a copyist, without any of that originality which we call genius; but the modeling sculptor must be creative, to originate an idea in clay. Few modeling sculptors have the technical knowledge of working in marble that Hartley has taught to several sculptors, both men and women.

Hartley uses two kinds of clay in his studio; terra cotta and stoneware clay. Terra cotta is used for sketches, bas reliefs, and such small pieces as need no supports. If this clay is allowed to dry, it breaks and disintegrates. It is strong and stiff, and is used only for modeling that is intended, from the beginning, to be baked. It is only adapted for rapid work. Stoneware clay consists chemically of some of the same constituents as porcelain. It is easily kept wet and plastic, and is called "modeling clay" because it is better adapted for large busts, statues, and all modeling requiring metal supports inside the clay.

STUDENT LIFE IN GERMANY.

ERNEST TISSOT.

Revue Bleue, Paris, December 6.

GAUDEAMUS igitur, juvenes, dum sumus is the motto inscribed in letters of gold on the song-book of the students at Heidelberg, and is characteristic of the gay, undisciplined, exuberant, turbulent, boyish student life of Germany—of ancient Germany, be it understood, for the time is long past when every German student "attended lectures

in his morning gown and allowed his beard to grow as it would—or could." The student of to-day in Berlin and Leipsic, for example, is an elegant young man; he has a fashionable tailor, likewise a bootmaker and a hatter; he shaves, and combs and curls his hair every day; he has rings; he wears flowers in his button-hole, and parts his hair behind; in the streets he never smokes a long pipe, and in the lecture-hall he no longer has a sausage in his pocket.

There are, nevertheless, certain little cities, like Göttingen, Jena, Tübingen, and, especially, Heidelberg, where the University is still everything. The student world in such cities may be divided into four classes, namely, (1) the *Mitglieder* or *Active Members*, who are present at all parties, duels and parades; (2) the *Con-kneipanten* or *Honorary Members*, who are on intimate terms with some one or other of the university societies; (3) the *Wilde* or *Savages*, who fight, go very rarely to drinking parties, and work almost seriously; and (4) the *Finken* or *Canaries*, who live a retired life amongst old books and large dictionaries, qualifying themselves to take degrees. The last two classes it is unnecessary to describe; for industrious students, whether in Heidelberg, Paris or Oxford, are all the same, except, perhaps, that in Heidelberg they wear spectacles and very old overcoats and are generally speaking hump-backed. They get through mountains of work, but they hardly know how to sing a stave, gulp down beer, or handle a sword. The Active and the Honorary members, however, are sufficiently curious to merit special attention. Their two great amusements are the *Mensur* or duel, and the drinking party already referred to.

The duel, to which even students of theology are not averse, is as public and as full of ceremonial as a tournament. It is fought not with foils but with swords, with which the combatants do not thrust as in France, but make sweeping cuts and slashes. The swords are heavy, the movements rapid, and the strokes hard enough to slice off a cheek or crack a skull. For such contests the two great requisites are enormous strength of wrist and great agility.

At drinking parties the beverage consumed is a golden, hardly alcoholic beer, very unlike the bitter, disagreeable liquid of that name which is dispensed in Parisian *cafés*. These parties are of two kinds, namely, the *Kneipe*, which is an ordinary, almost daily, entertainment, and the *Commerz* or grand party, which is held at least once a week in a garden illuminated with torches and is characterized by instrumental music, ceremonies, recitations and songs. The music is discoursed by a string band. The ceremonies are under the control of a president who sits at the head of a long table and calls the company to silence or order by rapping the table with his sword. Of the recitations, the following short extracts will perhaps suffice as an example: "Last week I took the iron road (railway), which is called the road of iron because it is made of wood. I went to Frankfort-on-the-Main, which is so-called because it is on the Oder. On alighting in Frankfort I went to *Great Street*, which is called great because it is small; and because there are only ten houses in that street I searched for No. 40." The songs, like the recitations, are comical to the last degree. The party is in one word "rackety."

Thus, in slashing each others faces and drinking beer—but studying at the same time—the collegians of Germany spend the days of their youth. Such amusements may not be edifying; but, on the other hand, they are certainly not effeminate; and the youths who indulge in them when they are twenty years of age make excellent fathers of families at thirty. In commenting on them, therefore, it would perhaps be well to remember that, as the writer of *Ecclesiastes* says, there is a time for all things, a time to laugh, and a time to be serious, and that, after all, no great harm is done if at twenty—but certainly not after—one thinks that it is his time to be foolish.

SCIENTIFIC.

DR. KOCH'S CONSUMPTION CURE.

EDWARD BERDOE, M.D.

Fortnightly Review, London, December.

THE generally accepted view to-day is that consumption is invariably a tubercular disease though the theory cannot be said to account completely for the origin and cause of the disease in many instances and in certain of its forms. Granting that what is generally known as pulmonary consumption is always tubercular, and meaning by tubercle a growth of minute rounded masses, chiefly affecting the lungs, intestines, larynx, glands, etc., and existing in two forms—the gray, which is the miliary or true form, and the yellow which is found in larger, softer, and more friable masses, it must be understood that the theory is due to Koch that the specific morbid agent originating these growths is a bacillus—a minute organism termed by him the *bacillus tuberculosis*. This low form of microscopic life is found in the form of rods usually varying in length from one twelve-hundredth to one eight-hundredth of an inch; they are sometimes longer, are very thin and are either curved or straight. They may be cultivated outside the body in suitable liquids. They are found in broncho-pneumonic phthisis, scrofulous glands, scrofulous diseases of the joints, the expectoration and the breath of phthisical patients and in the skin of the dreadful disease known as lupus which frequently disfigures the nose and face.

Does the bacillus cause the tubercle or does the tubercle generate or develop the bacillus? Heneage Gibbs, a competent authority, performed a number of inoculation experiments upon animals, and he affirms that the bacillus cannot be found in the earliest stage of tuberculosis. It is the essence of Koch's new discovery that it can be found. He cultivated the bacilli separately and injected the culture into the skin, tissues, veins and eyes of animals, setting up artificial tuberculosis in guinea pigs, rabbits, dogs and cats. Gibbs, however, maintains that these experiments were not reliable—as indeed very few experiments upon the lower animals are. Loomis found the "tubercle bacillus" in healthy bronchial glands, so that experts are not actually agreed that the microscopic organism is the cause of the malady. By inoculation of both gray and yellow tubercular matter under the skin of rabbits and guinea pigs, Villeman produced the disease in those animals and in 1865 published his declaration that tubercle was a specific poison which could be communicated from one animal to another. Simon, Andrew Clark and others confirmed these observations; but then another set of experimenters produced precisely similar effects by inoculating the animals with foreign materials which were non-tubercular; and by inserting under the skin setons of cotton thread and placing in different positions within the body pieces of cork, paper, gutta serena, etc. Burdon-Sanderson, Wilson-Fox, Cohnheim and other investigators satisfied themselves that they had given tubercular disease to the animals experimented upon. Other investigators performed still another set of similar experiments with negative results. In another class of experiments, air charged with a spray of phthisical sputum was forced into the lungs of animals, and it was said that tubercle resulted. Then another experimenter, Schottelius, produced similar effects by injecting into the air passages bronchitic expectoration and particles of cheese and vermilion. So untrustworthy and unscientific are the results of such investigations that deductions drawn from them bearing on the treatment of disease in the human subject are utterly unreliable.

When the experimenters with animals had discovered the bacilli which they held responsible for various diseases, the next step was to find how to destroy them or to make their

place of habitation unsuitable for their existence. When, therefore, a few weeks ago it was claimed that Prof. Koch, who had discovered the terrible bacillus, had also found out how to destroy it, it is not surprising that the world hailed him as a deliverer even before he had made the details of his scheme public. The daily papers for the most part lost their heads. In England, fortunately, the medical press and medical men were more conservative. The result of the Pasteur craze had made them discreet. It would be surprising indeed if the lesson of that great quackery had not produced a salutary effect upon the medical mind.

The world is prone to take its benefactors by force and make them by turns its kings. Prof. Koch, patiently working in the modest retirement of his laboratory, may perhaps be on the track of some great discovery, but before he has elaborated his system and perfected his experiments the world is upon him, and the megatherium it expects may turn out only a very small mammal. This is not the fault of Koch but of an age of haste and hurry in which everything is forced and immature. The first injection in a human being is stated to have taken place only eighty days ago; surely it is too early yet to assert so positively the possibility of curing consumption in man whatever be the composition of the secret remedy and whatever its effects on guinea pigs.

Prof. Koch admits that he was misled by the fact that guinea pigs tolerated fifteen hundred times as much of his deadly virus (or whatever the secret preparation should be called) as a healthy man. He tried that quantity upon himself and suffered severely, joint pains and lassitude lasting for several days. Koch's liquid, it is evident, is not a thing to be trifled with. Not only are we at present entirely ignorant of its nature, but Dr. Koch is unable to inform us how it acts on tuberculous tissue. The scientific world awaits Dr. Koch's explanation of the nature of his remedy, and it must be admitted that a certain amount of impatience is justifiable. We may be on the eve of a medical discovery equal to if not surpassing that of Jenner, but there can be no harm in restraining our enthusiasm till we have more information tending to clear up the uncertainty and doubt still hanging around it.

THE RADICAL DEFECT IN MONISM.

E. DE ROBERTY.

Revue Philosophique, Paris, December.

ANCIENT zoölogists often mistook a difference of age, or sex for a difference of species. They classed the phyllosoma, for instance, in one group of crustacea and the lobster of which it is the larva in another. A similar accusation may justly be brought against the philosophers of to-day, who mistake their ideas of God, Matter, Force, Movement, and the Unknowable for something more than mere conceptions, and are led by that radical error, to substitute their "unknowable" for that Personality, who is from all time the centre of all theology and all metaphysics, to deny the reality of the Unknowable, and, in short, to adopt agnosticism as their fundamental dogma. The most remarkable of these agnostics are the advocates of *Monism*, the name given in philosophic language to the doctrine that contraries are identical.

The identity of so-called contraries is an incontestable fact. It manifests itself, under certain conditions, in every human mind. For example, the loftiest general ideas of psychology are the concrete and special phenomena of some branch of science. It is only by recognizing their essentially abstract nature, that the department of science to which they peculiarly appertain is able to show that they are concrete and special; and, on the other hand, it is only by regarding them at the outset as concrete, by considering them as special "beings," that we ultimately reach the conclusion, that they are too general to be confined within the limits of any one

branch of science. Thus, the highest generality of all, the God of psychology, is the "Nature" of pantheists and materialists, the "Unknowable" of Spencer, Comte, and Littré, and the *Noumenon* (the *thing in itself*) of Kant.

This identity of contraries, the Monist Spencer complains of, as an obstacle in the way of philosophy. The progress of intelligence, according to Mr. Spencer, has always been twofold. Every step in advance brings us closer, though we may not think it, to both the natural and the supernatural. As science rises towards its apogee, facts, which were apparently inexplicable and supernatural, pass into the category of the explicable and natural, and, at the same time, we become certain that all explicable and natural facts are, as regards their origin, inexplicable and unnatural. All this is painfully true, and may be easily accounted for by reference to the true fact, that philosophy is subject to the laws that govern the human mind, of which it is a manifestation; but the perplexity to which those laws give rise in the mind of the Monist is due to the fact, that he regards the non-natural as a species distinct from the natural, that he mistakes two abstract aspects of one and the same group of concrete elements for two opposing concrete realities. He attributes the thunder not to Jupiter but to electricity, and thinks that he has reduced the supernatural to the natural, when, in point of fact, he has only passed from one aspect (Jupiter) to another (electricity) of the aggregate natural—the universe.

The modern Monist, in short, like the ancient zoölogist, is guilty of an error of classification.

POPULATION AND CIVILIZATION.

Lyceum, Dublin, December.

AT the recent meeting at Leeds, of the British Association, a paper on the population of the world, which deserves attention, was read by Mr. Ravenstein. The present population of our world, according to Mr. Ravenstein, is 1,468 millions, and it is increasing at the rate of some 8 per cent. in every ten years. From these data he infers, arithmetically, that in the latter portion of the twenty-first century the world's population will be about 6,000 millions. Having made this computation, Mr. Ravenstein proceeds to consider the question, what number of inhabitants our planet is capable of sustaining? The entire land surface available, according to his figures, is forty-six millions of square miles; twenty-eight millions of these he classes as fertile, fourteen millions he calls bare grass lands or steppes, while he assigns four millions to desert. Allowing to each square mile of inhabitable land an average population of 156,—the average population at present per mile of the central countries of Europe—he finds that the world cannot support more than 6,000 million inhabitants. At the end of the twenty-first century, therefore, our planet will have received its full complement of inhabitants, and will not be able to provide any suitable accommodation for a population further increased.

These figures are, of course, in large part conjectural, and their meaning probably exaggerated, but they are suggestive of the possibility of that over-population from which Malthus and John Stuart Mill anticipated such evils.

It is comforting, however, to find that there are reassuring elements in the situation. There is reason to believe that, by improvements in agriculture—now practically in its beginning—there will be in the future a vast increase in the food products of the earth. Moreover, there are many thinkers on social problems who hold the theory, that population ceases to increase in proportion as the standard of prosperity and civilization rises. Whether there is a relation of cause and effect between increase of civilization and decrease of population is uncertain.

Since 1830 the birth-rate in France has decreased about 30 per cent. Between 1865 and 1882, there was a decrease in the annual birth-rate in Italy, in Prussia, in Bavaria, in the Nether-

lands, in Switzerland and in England. Of the European countries, Austria, and Hungary only have maintained a constant birth-rate. In the United States, at least in the North-eastern States, matters are still worse. Figures from Massachusetts from 1876 to 1881, show that during these six years the deaths among native Americans exceeded the births by 29,796. Kentucky has nearly twice as many school-children as Massachusetts, which has a much larger population.

What proof is there that this falling off in the birth-rate is due to the advance of civilization? Those who maintain this theory point to the fact that the parts of France, where the birth-rate has been highest, are also the poorest and most illiterate! The same is the case in Belgium. The modern treatises on political economy explain the fact by saying, that with a rise in the general standard of comfort among a people, comes a keen appreciation of the advantages of their bettered condition, and a disinclination to multiply the numbers who are to share in it. The history of every country and of every age seems to teach this. It was so in ancient Greece and Rome.

It is not alone in the fewness of marriages that the evil consists; it is largely due to the small number of children in each family. To this fact is due the low birth-rate of France and the New England States. In Ireland the low birth-rate is caused by a decline in the vitality of the nation—a decline which is due not to the corruption of the people, but to their impoverishment. The young, the hopeful, the capable among us are induced to seek a subsistence and a home in other countries, because they cannot hope to secure the one or the other at home.

THE PRIMORDIAL TELEPHONE.

JULIUS STINDE.

Schorer's Familienblatt, Berlin and Leipzig.

AMONG the brilliant discoveries of the nineteenth century, one of the most conspicuous is the telephone: the wire or far speaker, the curiosity of the age, which is capable of transmitting articulate sounds with every modulation of tone, far, far beyond the limits to which the unaided voice can penetrate.

People cannot shout from Berlin to Hamburg, the distance is too great and the power of the human throat inadequate, but a conversation can be maintained with the aid of the metallic conductor, with its apparatus for the reception and reproduction of the tones. Even the peculiarities of the voice are conveyed with the delicate half tones appreciable only by the trained ear.

Yes, we may be proud of the telephone and claim it as an inalienable glory of the age. And yet the telephone is old—hoary—as old indeed as the ear of the first of human kind, or as the ear of the first beast, constructed on the same type as the human ear.

If this is really the case—the practical man will say—why was not the telephone discovered long ago? All that was necessary was to imitate the structure and conditions of the inner ear, and attach a wire to it, to have conferred on man the inestimable blessings of distant communication long ago.

To this it may be replied that until recently the ear was not known to be a telephone, and the points of argument between ear and telephone were not understood, notwithstanding the fact that the anatomy of the ear had been thoroughly investigated and elucidated. Without going fully into the structure of the organ, I will describe, as far as words will serve me, one part only, the so-called organ of Corti which has no point of resemblance to any part of the telephone. This organ of Corti which is spiral-shaped and contracts from below upward, may be compared to the inside of a concert piano (Flügel) which a giant had twisted up screw-shaped for convenience of stowage. This organ contains fine filaments or vibratory staves which may be compared to the strings of a

piano, from the thick and long bass strings to the thin and short treble. According to Kolliker's count with the microscope there are about three thousand of these pitch staves in the human ear. Now as a person is capable of embracing seven octaves of musical notes, it will be seen that there are about three dozen of these pitch staves to every half tone; rendering it possible to distinguish not only half tones but much more delicate shades of difference.

Let us now regard the several pitch staves of the organ of Corti as independent vibratory organs; we must then further conceive that some of them being excited to vibration by a given sound, the vibration is communicated through the nerves to the brain, which at once interprets the meaning of the vibrations. How this is affected is an impenetrable secret.

If one sings against the strings of an open piano the strings vibrate in unison with the vocal chords. Every string musically related to the tone joins in the response. This unison renders the key, the octave, the quintette and the third—in fact an entire harmony—audible. Let any one with trained ear try it. If the experimenter cannot sing let him strike one key, and he will have evidence how one solitary tone awakes a compete harmony. The unmusical piano beater who lets his foot sleep on the pedal is not conscious of the discord with which he martyrs his listeners.

Similarly we may conceive the harmonious vibration of the pitch staves in the organ of Corti. Like the strings of the piano they respond harmoniously to the vibrations of the chords set in motion by sound waves, and as they vibrate they produce a corresponding excitation of the nerves of hearing. The fine, graceful wondrously formed outer portion of the ear appears to be designed for the purpose of catching sound and transmitting it further. The actual sound receptacle in connection with the outer ear is the drum. Helmholtz has determined that a drum with a navel-shaped integument is readily capable of vibrating in response to a wide range of tones, while flat stretched integuments, like the calf-skin over a drum, responds only to a single tone.

The English scientist, Prof. W. Rutherford, offers another explanation of the process of hearing, claiming that it is more nearly analogous to the mode of operation of the telephone, than to the sympathetic vibrations of a stringed instrument as suggested by Helmholtz. According to Rutherford the membrane of the drum of the ear resembles both in structure and function the receiving plate of the telephone, the electric force which sets the latter in vibration being replaced in the former by nervous force.

When an opera, for example, is transmitted by telephone the tones are lost in the wire, to be reproduced in the discharging telephone. This latter has no organ of Corti, and Rutherford holds that the filaments of the ear partake in the vibrations of the drum membrane, in response to every tone, arousing nervous energy which is transformed into nervous activity, reproducing the sounds in the sensorial cells of the brain. If Helmholtz is right the ear is comparable to a stringed instrument, if Rutherford is right the ear is the primeval telephone.

RELIGIOUS.

THE FINAL ADVENT.

F. P. SIEGFRIED.

American Ecclesiastical Review, New York, December.

THE Church, in blending thoughts of the two Advents of the Son of Man—in leading her children to prepare for the commemoration of the first, in its aspects of lowliness and mercy, by looking forward to the second in its majesty and justice—does but reflect the record of the Divine communications made to man regarding the Redemption and the Final Judgment. Throughout all Scripture the prophecy or Doc-

trine of the Divine Atonement and the Last Account are united as essential parts of one pre-ordained plan. Malachi exclaims: "Who shall be able to think of the day of His coming, and who shall stand to see Him? For He is like a refining fire and like the fuller's herb (Mal. iii: 6)." The Saviour Himself almost at the close of His career of public teaching, describes in detail the universal judgment at the end of time, and when afterwards He stands before His accusers in the court of Caiaphas as the lamb before its shearers, in answer to the solemn adjuration of the High-Priest, He opens His mouth to confess His Divinity and to utter the prophecy: "I say to you, hereafter you shall see the Son of Man sitting at the right hand of God, and coming in the clouds of heaven" (Matt. xxvi: 64). It was the message of the angel to the apostles on the Mount of Ascension: "This Jesus who is taken up from you, shall so come as you have seen Him going into Heaven" (Acts i.). The early Christians looked forward to His second coming; so confident that "He would not delay but would come quickly," that St. Paul had to warn them not to expect the end too soon for the antecedent signs had not yet been fulfilled. It will be, therefore, quite in keeping with the Advent spirit, if we turn our thoughts in this paper to Our Lord's final coming—to recall some truths regarding its signs and times.

Next to the fact itself, nothing is more certain regarding Our Lord's final advent than the *uncertainty* of its time. "Of that day and hour no man knoweth, neither the Angels in Heaven nor the Son, but the Father" (Mark. xiii: 32). We might here allude, in passing, to revelations regarding the last days, which are said to have been made to private persons. We have no inclination to rank ourselves with those who deny the possibility or fact of God's extraordinary communications to His chosen servants. Moreover, such private revelations, when used with the precautions which the Catholic Church prescribes, serve a good purpose in helping to keep alive the spirit of watchfulness so much insisted on by Our Lord.

We have before us a compilation of such revelations, in which we find the famous prophecy concerning the Popes attributed to St. Malachi, which Bishop Dwenger properly characterizes as a miserable fabrication; also the pretended prophecies of Nostradamus and others. All these prophecies determine too closely the time which Our Lord says it is given to no man to know.

Though God in His wisdom has hidden from us the time of His final visit, yet in His mercy He has revealed certain signs, whose fulfilment shall indicate to the then surviving race that the time is approaching or at hand. This forewarning is simply an extension of God's gracious way of dealing with men in matters of supreme importance, for "the Lord God doth not without revealing His secret to His servants the Prophets." The whole of Scripture bears witness to the truth, that whatever great things God has done in the carrying out of His loving and merciful counsel for the redemption of the world, all have been told over and over again, ever since the beginning of the human race. The last judgment is the consummation of the Saviour's redeeming work. Some forewarning, therefore, of the approach of the former is quite in analogy with His predictions of the latter. The signs which shall indicate the drawing nigh of the end are of two kinds: those which refer to the intellectual, moral and religious state of human society, and those which are embodied in extraordinary physical phenomenon. The chief of the former are the universal spread of the Gospel, the decay of faith, the coming of Antichrist.

The Gospel of the Kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come (Matt. xxiv.). The precise meaning of the general "revolt" against Faith of which St. Paul speaks it is not easy to determine. It certainly does not include so uni-

versal a defection that the approaching end shall find but few professing Christianity, but rather the lapse of whole nations and kingdoms. But whatever may be the extent of the falling away from the truth, the deeply intensive character of that fatal lapse is most certain. "Know," says St. Paul to Timothy, "that in the last days shall come dangerous times. Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of themselves more than of God; having indeed an appearance of piety but denying the power thereof."

The predictions concerning Antichrist, his character and work, are obscure and doubtful. What Dr. Katschthaler thinks can certainly be concluded from Holy Writ is: 1. That he is to precede the coming of Christ. 2. That he is a real person. 3. That he is not a demon in human guise. 4. That he is to wield vast power on earth. 5. But shall finally be overcome by the power of Christ.

Another sign of the approaching end will be the return to earth of Enoch and Elias, to strengthen men by their preaching and wonders against the destructive work of Antichrist. Still another sign will be the conversion of the Jews to the faith.

The advent of the Son of Man is to be further preceded by astounding disturbances of the physical order: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved." At what time in relation to Christ's coming these revolutions in nature shall occur we know not. In any case what it behooves us most to note is that the end shall come to the race of men as it does to the individual, suddenly. As it was in the days of Noe and Lot so it shall be in the days of the Son of Man. The blindness will be in the false judgment which men, owing to excessive sensuality, will pass upon the nature of physical laws. With the denial of the supernatural world, and the full enjoyment of the natural, the belief in the immutability of nature's laws is necessarily linked. On such a frame of mind, divine warnings naturally speaking can make no impression.

WHAT IS CHRISTIANITY?

THE REV. LYMAN ABBOTT, D.D.

The Arena, Boston, December.

WHEN a reformer demands our support we ask him four questions; not always formulating them carefully, but always instinctively demanding an answer to them.

1. What do you propose to accomplish?
2. What means do you propose to employ?
3. How can these means work out this result?
4. On what power do you rely?

If a man proposes an undesirable reform he is called a crank. If he proposes a desirable reform by inadequate methods, he is called impracticable. If the results which he anticipates from the process appear to us improbable we doubt his foresight. If he relies upon powers unreal or inadequate we think him visionary. Their respective critics are unconvinced by Edward Bellamy's answer to the first question, by the prohibitionist's answer to the second question, by the abolitionist's answer to the third question, and by the answer of all three to the fourth question.

Now Jesus Christ has given in the New Testament a definite answer to these four questions. It is given in four discourses reported by his contemporaries and friends.

1. The first question Christ answers very explicitly in his first published discourse. Going up, from Jerusalem to Nazareth, he went into the synagogue at the latter place. His fame as a preacher at Jerusalem having preceded him, the ruler of the synagogue, following the custom of the times, invited him to address the people. The roll containing the

prophecy of Isaiah was handed to him. He turned to the following passage and read it:

The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord.

This writing, he proceeded to say, was fulfilled in his advent. It was for this he was anointed, on this mission he was sent. The end of Christianity then was philanthropic. It is to promote the well-being of mankind. It is to comfort the afflicted, to inspire with new hope the despairing, to set free the enslaved, to give light to the darkened. Light, liberty, life are its end.

2. The second question, By what method do you propose to accomplish this result? he answered equally explicitly in his second reported sermon, known as the Sermon on the Mount. That sermon began where the other left off. The first sermon declares his object: I have come to make man blessed; the second declares in what blessedness consists: Blessed are the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers. In other words, Christ's method for improving the condition of mankind is by the improving of character.

He lived in a time of slavery and said nothing about emancipation; of low wages, and said nothing about raising them; of dirty streets, and said nothing about sanitary reform; of bad government, and said nothing about political reform; of drinking and drunkenness, and did not, like Mohammed, prohibit the wine bottle to his followers; of the loosest possible divorce laws, and gave instruction concerning divorce only in answer to a question of the Pharisees. Drunkenness is a disease in America with the proportions of a pestilence. The method of socialism is to send the constable to close the saloon; the method of Christianity is to make the man strong enough to control his own appetite. Christ believed and his followers believe that the way to get clean streets is to make clean men, the way to make pure government is to make pure men, the way to make men free is to make free men.

3. Christ's forecast of the process of Christianity is afforded by his third great discourse, or it may be by a series of fragmentary discourses gathered by Saint Matthew into one, known as the parables by the seashore. In these parables Christ compares Christianity to a husbandman sowing seed in various soils with harvests as various; to a field in which an enemy sowed tares which grew up together with the wheat; to a mustard seed, the smallest of seeds but growing up to be a great herb. In short, He declared that the reform which He proposed would have very small beginnings; it would grow gradually; its growth would depend upon the reception given to His teachings by the individual or the community; it would come to its perfection by forces working from within outward, not by forces working from without inward; and that, finally, along with the growth of good would go a like growth of evil. Now these are the principles of evolution. Christianity has been sometimes called by its friends revolutionary; it would be more correct to say that it is evolutionary.

4. By what power did Christ hope to accomplish the characteristics of the kingdom He said it was His object to establish?

By the power of God.

The method of the modern school of ethical culture is the method of personal contact. Christianity is an enlarged application of this modern philosophy. It is the faith that God has entered into human life, still enters into it, is in touch with mankind, and by that touch, more than by any particular teaching, mankind receive life. Not through law, enforcing obedience by reward and penalty, comes life, not through philosophy, affording a knowledge of life and its laws, but chiefly through personal contact,—of the lower nature with the higher, of the city arab with the gentleman, of man with God.

CHRISTIAN COLONIES AND BROTHERHOODS.

THE REV. HARRY JONES.

National Review, London, December.

IN a very true sense the Christian is both impatient and aggressive; but in looking at some of the shapes which this divine pugnacity has taken, and in reviewing a few of the irregular forces brigaded with the army of Christ, we must not rely too much upon combinations against evil, whether regular or exceptional. As we look back, especially in the Bible, we see great crises met by individuals rather than societies. It was no devout Admiralty Board that built the Ark, nor Council of Divines that put forward Elijah. Moses came from the desert to free the Hebrews, and when a people took to confessing their sins, it was at the instance of the solitary Baptist. All along the line of saving forces, we see the greatest results originally due to the man rather than the many.

We must never forget this, in our anxiety to coöperate for the honor of God and good of man.

Still, being what we are, we look with suspicion on solitary valor as Quixotic and abortive. The heart of the soldier of Christ is strengthened as he thinks of his comrades, and those who arise from time to time with fresh or abnormal expedients to rescue society, mostly rest their hopes upon religious combinations. There never, perhaps, was a time at which this was more conspicuous than at present. We hear of no prophet stirring nations to confess their sins by the divine magic of his solitary voice. The power of the Lord is now exposed to the danger of suffering from reliance upon corporate performance. We hear of societies, meetings, associations, armies, congregations, guilds, confraternities, councils, sisterhoods, colonies, bands, committees, unions, alliances, convocations, conferences, congresses, companies and other leagues, to do the business not only of the world but of the Church. The ecclesiastical nomenclature of the day is notable for its manifold reference to these religious combinations. They have arisen on all sides. This multifarious uprising is a sign of the times, and in one sense it is a good one. It shows that men are widely and deeply stirred by—I will not say the abundance of iniquity, but their perception of it; for I believe that, on the whole, the world is better than it was. We see and deplore many things which had been unnoticed before.

In looking at the exceptional operations, present and proposed, of those who combine to propagate the Gospel, being chiefly moved thereto by the condition of the most uneducated and poor, we see the scheme of "General" Booth. It is novel by reason of its comprehensiveness, though, in reality, the absorption of the most degraded and industrial communities, and their subsequent transference to other scenes, is no new thought. Already it has, in part, been tried abroad, and projected at home. The leading principle of it is open reliance upon divine help. There is, indeed, nothing strange in this.

The next feature in the Salvationist scheme is the continuous fatherly and fraternal treatment of those who have lost power over themselves. This, again, has been shown in the loving Christian treatment of thousands who had sunk into the deepest social mire. But the factor in this new plan which has an air of freshness, is seen in the organized and tenacious persistence with which it is proposed to subject the most degraded to fervent religious influence, and to follow them through successive stages of recovery without losing sight of them for a day.

Another feature of the plan is an open recognition of material inducements for the needy to hear spiritual advice. Its promoters say, "First provide food and shelter for the body, then address the soul." They herein assume that hunger and cold seriously hinder the work of an evangelist. We need not carp at this feature of the Salvationist scheme. We run no risks of divine displeasure when we shelter the homeless,

clothe the naked, and feed the hungry, even though we may not be certain that they will immediately begin to provide food and raiment for themselves.

This particular scheme may not succeed. It is no utterance of idle depreciation to say, that it is weighted with the heavy drawback of expecting the most degraded to show a willingness to work and conform to discipline. And yet, even some of these, under continuous and ardent pressure, may have sense enough to see and accept fresh invitations set before them to recover themselves. The force of the movement, however, would not be spent in the resurrection of the lowest. It would be like the scraping of heavy clay off the feet of the weary who are still bravely toiling in the field of labor. The whole class above the degraded would be touched with a sense (vague, no doubt, but novel) of deliverance from the weight which sticks to them and sucks them down. Every philanthropical success, not only helps those whom it directly affects, but relieves the nearest social layer.

If we ask what other projects are before us for meeting human degradation on a large scale, we think at once of the scheme which has exercised convocations and interested many in the Church of England for a wider interpretation and use of brotherhoods. "Brotherhood" is an excellent word. No one has anything to say against it. The work of the Church, from crusades to committees, has been promoted by the association of those who ought to be brethren. The whole and sole controversy which has arisen on the present conjuncture arises from the proposal that new brotherhoods, enlisted for the propagation of the Gospel at home, should be placed under ecclesiastical vows. These vows are to be "temporary" vows of celibacy, poverty and obedience.

I venture to think, that any provision for what is called the evangelization of the masses must, in some fashion, rise from amongst the people themselves. Now, so far as I am aware, there has arisen no sign of a desire for any company of reformed and modern monks with limited liabilities. The suggestion has met with no response on the part of those whom it is intended to benefit or men thus prepared to help them. Its projectors say that a leader is wanted, and that then the men will present themselves. On the contrary, they need men to be led. A leader would soon be found, if there were an army that he could lead. I would not say that the proposed experiment ought not to be made. Some devout Christians look upon it with favor and hope.

I am led to fear, however, that apart from the nature of the special obligation which they incur, the imposition of ecclesiastical vows upon the members of the newly projected Brotherhood would, in itself, seriously cramp the movements of its members and lessen the likelihood of its success.

If young artisans, craftsmen and clerks would pledge themselves to remain single while in discharge of their evangelical functions, the objection to temporary celibacy would be lessened, in so far as such a vow would tend to check, and indeed set up a protest against improvident marriage, which impoverishes many in their society and leaves a brood of stunted, rickety successors behind it. It would be a good stroke of church work to make even a few score of Christian young men among wage-earners, promise abstinence from marriage for a time, and thus lead some men to perceive, that the most devoted religious professions and human sympathies might demand the deferring of a wedded life. But this would not involve any essential apprehension or use of what, with an ecclesiastical aim, is understood by "celibacy."

It is to be feared, however, that the general importation of these semi-ecclesiastics into the parochial ranks (and the whole project would lose its force unless it were widely adopted) might involve a serious dislocation of existing machinery and possibly breed disturbance among such as had been at peace with one another.

MISCELLANEOUS.

CHRISTMAS!

ERNEST D'HERVILLY.

La Lecture, Paris, November 25.

THERE! To my once fast-closed heart, that robber's cave in which two-score years, like the Forty Thieves in the Arabian tale, have secreted the precious things they have stolen from life, a still small voice whispers the one word "Christmas!" and, unable to withstand the magic influence of that *open sesame*, the yielding portals disclose those price-less treasures, the memories of childhood and a mother's love. There! I see a little blue-eyed, fair-haired boy whose beliefs, whose joys, whose innocence were once my own. I see my home on the night before Christmas.

A simple woman, a mother, is relating to her children with artless enthusiasm the story of the child Jesus; and we children are listening to it in breathless wonderment. Then, her low, soft voice is leading, as we sing to tunes whose sweetness lingers in the memory, even though the words we sang to them are all forgotten. No, not all. Were there not two lines which ran—

Where are those two shepherds going,
Walking side by side?

Yes, where are they going? We know very well, and with all our hearts we accompany, them through a dark and dreary wilderness, guided by the gleam of a solitary Star until we reach that mysterious manger where an infant sleeps, encircled with radiance. Then we are told what that Infant grown to manhood did to make us and all human creatures etter. Then the clock strikes twelve, and we all tumble into bed pellmell, not forgetting first to throw our shoes on the hearth, in the assurance that while we sleep they will be filled with gifts from a loving hand.

I am old and sceptical now and I do not expect to earn gifts by leaving anything on the hearth; but in that vision of the manger in Bethlehem, I still recognize the cradle of a high-souled Being who was the Victim of the hypocrites of his time, and in thought I reverentially bow down before Him. This is how I celebrate Christmas eve.

LET CHRISTMAS STAND FOR PLEASURE.

GEORGE WILLIAM CURTIS.

Harper's Monthly, December, 1890.

DOCTOR JOHNSON, in his *Life of Milton*, speaks of "religion, of which the rewards are distant." That was peculiarly the religion which looked askance at Christmas in this world, whether it was the religion of Saint Simon standing on his pillar, or of the Saint of the Bay making the Quaker stand in the pillory on Boston Common. Purged of the flesh, Christmas might be tolerated.

But in this world who of us desires Christmas purged of the flesh, Christmas without plum-pudding, or snap-dragon, or Maid Marian, or the sweet rites of the mistletoe? It came to this country, indeed, in the train of a prelatical Church. It must be owned that it was not one of the company of the *Mayflower*. Pastor Wilson or Norton may have suspected it to be carousing over at Merrymount with the losel Morton. But when the Bay excluded Christmas, it exiled the sweetest part of its own faith. Nay, it wounded the whole, for if a man love not his brother whom he hath seen, how can he love God whom he hath not seen? What is old Christmas, of whom Santa Claus is chief priest, but the incarnation of the Christian spirit in this world, of the Christian spirit in human relations? Who was it that said, feed the hungry, open the eyes of the blind, visit the prisoner, do as ye would be done by? And who does it but Christmas—Christmas of the warm heart and the full hand, Christmas that cheers and consoles, Christmas

that lights the land with a smile, Christmas that practises as well as preaches?

Christmas is the preacher who emphasizes the fact that the religion which it celebrates is adapted to human nature. Horace is called the laureate of the worldly, of the epicurean who would eat and drink indifferent to to-morrow. The gay adage, *dum vivimus*, is cited with a shudder as the gospel of pleasure. Christmas was hunted in the Puritan Parliament as a kind of god of pleasure who was only a masked devil. It was confounded by Governor Bradford with the Belly god. But why, said Charles Wesley, as he sweetly sang—why give all the good tunes to Satan? The sweet singer might have enlarged his view and his question. Why give Satan any of the good things? Why, above all, let him have Christmas, as Andromeda was abandoned to the dragon of the sea? Let Christmas stand for pleasure, and for the reason that it is especially the Christian day.

If we were to fancy a wholly Christianized world, it would be a world inspired by the spirit of Christmas—a bright, friendly, beneficent, generous, sympathetic, mutually helpful world. A man who is habitually mean, selfish, narrow, is a man without Christmas in his soul. The child of good fortune, like Miss Messenger in Besant's *All Sorts and Conditions of Men*, whose chief purpose is to share her good fortune with others, and to teach them that love and sympathy are the keys of life, keeps Christmas all the year. Besant calls his tale, what he says his friends call it, an impossible story. Then Christianity is a dream, for Miss Messenger is simply a Christian.

If Besant's friends were right and the story is impossible, let us cling to Christmas all the more as a day of the spirit which, in every age, some souls have believed to be the possible spirit of human society. The earnest faith and untiring endeavor, which see in Christmas a forecast, are more truly Christian, surely, than the pleasant cynicism which smiles upon it as the festival of a futile hope. Meanwhile we may reflect, that from good-natured hopelessness to a Christmas world may not be farther than from star dust to a solar system.

FREEMASONRY.

H. L. R.

Donahoe's Magazine, Boston, January.

IT must be acknowledged that Freemasonry in this country has thus far been a very different thing, at least practically, from Freemasonry in the Old World. There the order has been captured by unscrupulous politicians, is openly atheistic, and is plotting continually for the destruction of Christianity. They are moving heaven and earth to gain complete control of the governments, and the effects of their secret power are everywhere manifest. They are determined to rule without a rival, and to exterminate religion from the face of the earth. Indeed, so bold have they become, especially in Italy and France, that they have thrown off all disguise and openly proclaim that "clericalism," by which they mean the Christian religion, is the great enemy against which they have to contend.

Of course, it does not follow that American Freemasonry is, as a body, atheistic. But there are certain considerations of a general nature which lie upon the surface, to which all good, conservative citizens, especially Catholics, would do well to take heed.

The first consideration is, that Freemasonry is a secret, oath-bound society, and, therefore, no loyal Catholic can approve, much less be a member of, it. We are aware that not every secret society is absolutely condemned by the church, although she discountenances the practice of secrecy. Oath-bound societies, where the members are solemnly pledged to obey certain rules which they have had no hand in making, and the full extent and nature of which they have no means of knowing, and when they are required to surrender their freedom of action to the dictation of irresponsible superiors, in which they may be required to do immoral acts, are, of course, under the ban of the Church, and it requires no profound course of reasoning to convince any man of sense and candor that the church's sentence is just.

The second consideration is, that the tendency of Masonry is to substitute the order in the place of the church. Masonry is essentially a Protestant institution, and, as the various Protestant denominations are struggling for unity without the possibility of uniting on any religious ground, and as they are, at any rate, fast losing confidence in the Bible and the great essentials of Christianity, the fraternity of Freemasonry furnishes a convenient and attractive organization, which seems really to supply some of the radical deficiencies of

Protestantism. Freemasonry has an imposing organization governed by a regular, graded hierarchy; it has an ornate and attractive ceremonial, which appeals, not only to the imagination, but to that feeling of mystery which is so powerful in our nature; it is of a semi-religious character, some of its grades embodying even Christian socialism; it makes great profession of fraternal charity, and we are not at all surprised that Protestants should feel that it is really a great improvement, in many respects, upon their so-called churches, and be ready to accept it as a very good substitute.

The popularity of the order among Protestants in this country is indicated by the frequency with which the Masons are called upon to lay the corner-stones of public buildings and even of churches. The impropriety of this we are glad to see, is recognized, even by such a decided Protestant as our esteemed contemporary the *Congregationalist*, which, in a recent number, commented very emphatically upon the fact, that a Congregational church had secured the services of a Masonic society to lay the corner-stone of its new building.

Now, if such be the attitude of a Protestant denomination towards an order with which that denomination may be supposed to have some natural affinity, how much more objectionable must the order be to Catholics who necessarily occupy an antagonistic position? With such an order we can not only have no fraternal intercourse, but we must solemnly protest against its being put forward to perform important official functions in connection with public, civil demonstrations. Why should a secret order, we care not how respectable the membership or attractive the ceremonial, be called upon to lay the corner-stone of a public building in which all the citizens are interested? We do not wish to trench one iota upon the rights or privileges of our fellow-citizens who choose to join the Masonic lodges; but we have a right to demand, that they be left to the enjoyment of their rights and privileges on their own ground, and be not invited to officiate on public, civic occasions, when a large and respectable portion of the community will be offended, if not disgusted, by their presence.

THE "AMERICA" CUP.

AHMED MITHAD EFFENDI.

Teriiman i Hakikat, Constantinople, October.

THE progress of nautical science cannot be secured, as long as our police continue to arrest people who go out in sail boats and get upset. It is by being upset that men learn not to be upset. By one man's being drowned a thousand learn not to be drowned. The hope of naval progress is in the growth of love for the sea among the upper classes. This is shown by the history of the "America" Cup. Wealthy men in England and America form yacht clubs and sail their own yachts. Fifty years ago a race of the English yachts was arranged at which the prize was the Queen's Cup, made of gold, and worth five hundred pounds. To compete for this prize the New York Yacht Club sent over the "America." There were fourteen yachts from all Europe, and the "America" was the fifteenth. Nine of the yachts were English, and hundreds of thousands of people went to see the race.

As the yachts came in, behold the first one was the "America." No one has the right to demand of me a description of the anger and disappointment of the English at this result of the race. As to the Americans they made the universe tremble with the noise of their rejoicings. When the "America" returned to New York with her prize, the yacht was taken bodily into the museum of the Yacht Club where she remains.

It appears that the Americans had, out of sight of all, a movable keel, which enabled the "America" to carry twice as much canvas as other yachts of her size. Of course, the English demanded the right to try and win back the prize, and in the struggle great improvements in models and rig have been wrought out, which have benefited the navy and merchant marine of both countries.

The Americans let the English try again, but insisted that as the "America" had won the cup against nine English competitors, the English champion must be opposed by nine American yachts. All nine of the Americans came in ahead of the poor Englishman. In half a century the English have competed eight times in vain, in their efforts to recover that cup. At last, having made such improvements in ship-building as assured their winning the cup, they found the Americans putting new conditions on the competition. The Americans said, that as the English had been beaten in eight separate trials, they may not have the cup unless they can win it in eight consecutive races.

There is obstinacy in such a long contest; but under the auspices of such obstinacy these two countries have built up their navies.

Books.

HINDU LITERATURE; OR, THE ANCIENT BOOKS OF INDIA. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co. 1891. \$2.00.

[This elegant handbook of the principal literature of the East, is from the pen of an American scholar, a lady who has received European recognition as a member of the Philosophical Society of Great Britain. The volume is itself only a digest of Hindu literature, and an abstract of it can give little more than an outline of the character and vast range of its contents.]

Hindu literature divides itself into the Vedas, the Brāhmanas, the Upanishads and the Purānas, to which must be added the great Hindu Epics, the Rāmāyana and the Mahā-bhārata. The term Vedas is applied by the Brahmins to their entire sacred literature, but its use is here restricted to their more ancient writings, including the Rig-Veda, its principal product. They are composed almost entirely of Hymns to the gods, and have been assigned by the best scholars to the period between 1000 B. C. and 500 B. C. Little credence is to be given to Hindu claims for a greater antiquity, save for a very few of the earliest of these productions. None, it is now believed by the ablest Orientalists, reach back to the age of Abraham. Hindu religion is found in these hymns in its simplest and purest condition. There is an absence of distinct form either in their religion or their mythology, though what we sometimes call its monotheism is in reality pantheism, since the Creator and the creation are identified, as many Hindus to-day assert the existence of but one real Being who, however, also constitutes the universe.

Vedism appears at the beginning as little more than a reverent love and awe in the presence of the great forces of nature, and a desire to propitiate them and the gods which, under the names of Agni, Surya, Indra, Varuna, Yama, Ushas and Maruts, are practically the representatives of Fire, the Sun, the Sky, the Ocean, Death, the Dawn and the Storm. Some of the hymns to the earlier deities are given in the translations of Monier Williams and Griffiths, and are gems of simplicity and beauty. The Vedas contain no chronology save that of their fabulous millions of years, and are without one single reliable date. By far the most primitive as well as the most important are the hymns of the Rig-Veda, written partly in metre and partly in prose, and dedicated to a variety of gods, whose blessings are invoked with the pledge of worship and of sacrifices in return. These undoubtedly reach back nearly to the times of Moses, and were chanted before the Persian invasion, in groves which still resound with their recital to-day. Sanskrit literature, without the Rig-Veda, would be like Greek literature without Homer. It belongs to universal history. It is composed of about ten hundred and twenty-eight hymns, with an average of ten verses each. Large numbers, however, are childish in the extreme, filled with offensive epithets and childish repetition. The Rig-Veda does not itself directly teach idolatry, the transmission of souls, or polygamy, but Brahman priests soon led their devotees to the worship of idols of the most revolting character, to a doctrine of metempsychosis through almost infinitely repeated forms even of animal and vegetable life, and to a polygamy which sacrificed female life with ruthless cruelty in the flames of the terrible suttee.

The Brāhmanas, the second great division of Vedic literature, are of nearly equal age, also of vast extent, composed largely of minute directions for a priestly ritual of indescribable prolixity and tediousness, full of rambling, flimsy and meaningless repetition, and the least interesting of all the Hindu writings. The Code of Menu, which belongs here, dates from the fifth century before Christ, claims a divine origin, and is the chief authority in Hindu jurisprudence. In it the theory of caste is developed from the process of creation, fabled to have emanated successively from the mouth, the arms, the thighs, and the feet of Brahma. The obligations of penance and of punishment, and the ceremonies connected with birth, marriage, death and burial are given there with interminable minuteness.

The Upanishad, the third division of Hindu literature, are treatises of philosophical speculation and theology, and are assigned to a period about 500 B. C. as the utmost limit of their age. They are about 150 in number, of very unequal length. One of the most famous is entirely devoted to rules for meditation upon the sacred syllable OM, by which the mind is supposed to be withdrawn from all other subjects and concentrated upon an exalted object of thought, this one syllable representing all the deities of earth, air and sky.

Next after the Upanishads or theological speculations of the Hindus, come, both chronologically and in importance, the great Hindu Epics,

the Rāmāyana and the Mahā-bharāta, which are often termed the Iliad and Odyssey of the Hindus. In the Rāmāyana, Rama the hero resembles, now Menelaus, and now Achilles. The lovely Indian princess Sita, however, the heroine, the chaste and beautiful wife of Rama, far surpasses the fickle and faithless Helen in every attribute of wifely character and devotion. Equally elevated above the vindictive Greek treatment of Hector, are the tender and chivalrous honors paid by Rama to his fallen foe, but in both poems alike there is the constantly attendant celestial scenery, in which the gods are in close and interested communication with the earthly combatants. The Hindu epics are, however, overburdened with wearisome descriptions, repetitions and similes, while those of the Greeks have the polish and rounded symmetry of their own sculpture. The date of this epic is placed within the five centuries preceding the Christian era.

The Mahā-bhārata is of colossal proportions, containing 220,000 lines. It is an enormous collection of songs and legends of gods and of men from many centuries, whose fabulous details are of the wildest description. Its spaces are millions of miles and its periods millions of years. The thread of its narrative is found in the jealousies and wars of the sons of two princely Hindu brothers, the Pāṇdavas and Kanṛavas, five of the former of whom are husbands of the princess Draupadi, who is of a divine beauty and character. The tournament in which she is won is an episode of the most romantic character. The wars afterwards between the cousins, in which elephants take the principal part, are destructive almost to mutual extermination, leaving on one side five and on the other eleven warriors out of many millions engaged.

The Purāṇas, eighteen in number, are of much later origin, belonging for the most part to the Christian era. They are of several stanzas each, aggregating more than 400,000 lines. They teach mythology, cosmogony, and even anatomy and medicine, but their material is drawn from the earlier writings.

THROUGH MAGIC GLASSES, AND OTHER LECTURES.

A Sequel to the Fairyland of Science. By Arabella B. Buckley (Mrs. Fisher). Cloth, 234 pp. 12mo, illust. D. Appleton and Company, New York, 1890.

[These popular lectures are for the most part illustrative of the marvels of nature revealed by the Telescope and Microscope in their several fields, but, as may be gathered from the table of contents, there are chapters devoted to "Fairy Rings and How they are made," "The Life History of Lichens and Mosses," "The History of a Lava Stream," "The Dartmoor Ponies, or Wanderings of the Horse Tribe," "The Magician's Dream of Ancient Days." There is a beautiful photograph of the Nebula of Orion for frontispiece, a Table of Colored Spectra, a plate of Colored Double Stars, and a profusion of wood-cuts in the text. The information is drawn from the best sources, and we will content ourselves with a digest of a portion of the Magician's Dream in illustration of the author's style and treatment.]

The magician sat in his arm-chair in the one little room in the house which was his, and his only, besides the observatory, and a strange room it was. The walls were hung with skulls and bones of men and animals, with swords, daggers and shields, coats of mail, and bronze spear heads. The drawers, many of which stood open, contained flint stones, chipped and worn, arrowheads of stone, jade hatchets beautifully polished, bronze buckles and iron armlets; while scattered among these were pieces of broken pottery, some rough and only half-baked, others beautifully finished, as the Romans knew how to finish them. Rough needles made of bone lay beside bronze knives with richly ornamented handles and, most precious of all, on the table by the magician's side lay a reindeer antler, on which was roughly carved the figure of the reindeer itself.

He had been enjoying a six weeks' holiday, and he had employed it in visiting some of the bone caves of Europe, to learn about the men who lived in them long, long ago. He had been to the South of France to see the caves of the Dordagne, to Belgium to the caves of Engis and Enginhoult, to the Hartz mountains and to Hungary. Then hastening home he had visited the chief caves in Yorkshire, Wales and Devonshire.

Now that he had returned to his college, his mind was so full of facts, that he felt perplexed how to lay before his class the wonderful story of the life of man before history began. And as the day was hot, and the very breeze which played around him made him feel languid and sleepy, he fell into a reverie—a waking dream.

First the room faded, the trim villages disappeared, the home-steads, the corn-fields, the grazing cattle, all were gone, and he saw the whole of England covered with thick forests and rough unculti-

vated land. From the mountains of the North, glaciers were to be seen creeping down the valleys between dense masses of fir and oak, pine and birch; while the wild horse, the bison and the Irish elk were feeding on the plains. The English and Irish Channels were not yet scooped out. The British Isles were still part of the continent of Europe, so that animals could migrate from the far South up to what is now England and Scotland and Ireland. Many of these animals, too, were very different from any now living in the country, for in the large rivers of England he saw the hippopotamus playing with her calf, while elephants and rhinoceroses were drinking at the water's edge. Yet these strange creatures did not have all the country to themselves—wolves, bears and foxes prowled in the woods, large beavers built their dams across the streams, and here and there over the country human beings were living in caves and holes of the earth.

At the mouth of one of these caves was a group of naked children, who were knocking pieces of flint together, trying to strike off splinters and make rough flint tools, such as they saw their fathers use. Not far off from them a woman with a wild-beast's skin round her waist was gathering firewood, another was grubbing up roots, and another venturing a little way into the forest was searching for honey.

All at once, in the dusk of the evening, a low growl and a frightened cry were heard, and the women rushed forward towards the cave, as they saw near the edge of the forest a huge tiger with sabre-shaped teeth struggling with a powerful stag. In vain the deer tried to stamp on his savage foe or to wound him with his antlers; the strong teeth of the tiger had penetrated his throat, and they fell struggling together, as the stag uttered his death-cry. Just at that moment loud shouts were heard in the forest, and the frightened women knew that help was near.

One after another, several men, clothed in skins hung over one shoulder and secured around the waist, rushed out of the thicket, their hair streaming in the wind, and ran towards the tiger. They held in their hands strange weapons made of rough-pointed flints fastened into handles by thongs of skin, and as the tiger turned upon them with a cry of rage they met him with a rapid shower of blows. The fight raged fiercely, for the beast was strong, and the weapons of the men were rude, but the tiger lay dead at last by the side of his victim. His skin and teeth were the reward of the hunters, and the stag he had killed became their prey.

THE WORLD LIGHTED; A STUDY OF THE APOCALYPSE. By Charles Edward Smith, author of The "Baptism in Fire." Funk & Wagnalls, New York. 1890

[In his preface the author makes a strong plea in justification of his honest endeavor to penetrate and expound the true meaning of the Apocalypse. It is, he says, necessary for the Church to understand the Apocalypse, and notwithstanding the fact that past expounders have succeeded only in demonstrating their own unfitness for the difficult task, new investigators should still be encouraged to attempt the problem until it is solved. The more so, that while it remains not understood, it is certain to be so misunderstood as to continue, what it has long been, the prolific source of pestilent misconceptions and most hurtful heresies.]

Notwithstanding the fact that so much previous study of the Apocalypse has yielded so little profit; notwithstanding the fact that better men than ourselves have been baffled, we cannot help thinking that there is a key, and that it will be found, partly by general considerations drawn from other Scriptures, but chiefly by carefully examining the door of the Apocalypse—that is, its introduction in the first chapter. There is certainly a very strong probability that, as Ariadne supplied Theseus with a thread at the very entrance of the cavern which he had to penetrate, so God would put a torch in the hands of his children at the very beginning of their task. It would be a bold man who should say, I am *sure* I have found the key. But over the portals of the prophecy is inscribed a blessing upon him "that readeth," and them that "hear his words."

Let the reader go over and over the opening chapter, and ponder it carefully, until that remarkable vision described in the last seven verses stands out in bold relief, and the salient points of the vision will be a magnificent array of light-bearers. "Seven golden candlesticks." SEVEN STARS. THE SUN. The more one reflects upon this chapter the more he will feel that this vision must have a natural and easily understood significance, which is intended to suggest the purport of the entire book. Does not the sublime fiat, "Let there be light!" stand at the very threshold of inspiration, as if to announce the dawn not only of light physical but of light spiritual? If, now,

Holy Writ complete the cycle of revelation, it will end as it begins, with *light*. In Revelation, it has been observed, we have Paradise regained, as it was lost in Genesis. The Apocalypse is a continuation of Daniel's revelation of a kingdom of heaven upon earth. It adds many things, but the chief of them is that the kingdom of heaven is a *kingdom of light*. I propose, then, this conception—*The Progress of Truth in Enlightening and Saving Mankind*—as the fundamental idea of the Apocalypse, and the key to the meaning of its symbols. The Churches of our Lord Jesus Christ in the world are so many candelabra, every true member is a burner, and we shall make no serious mistake, I am sure, if we decide to regard *the stars*, that is to say, the *brighter lights* of the churches, as the pastors, ministers, teachers, evangelists, editors of religious newspapers, authors of good books, professors in Christian colleges and Theological seminaries, and the like.

And yet we have said nothing about *the Sun*! What are stars compared with the Sun? How the beam of even Sirius pales before the first and faintest flashes of the king of day. Christ is the Sun of the spiritual world. When the Sun of Righteousness arises with healing in His wings, can there be any doubt of the result? What darkness of man or demon can stand before Him? Behold a demonstration! The vision which John saw in Patmos is a pledge of the complete enlightenment of the human race.

If we have really found the missing key, and correctly conceived the purpose of the Apocalypse, the great prophecy which it contains is that this dark world of ours is to be lighted up with truth until all error shall have been dispelled and sin rendered impossible. We are now to see whether the several sections of the Book are capable of being interpreted by the key.

In the epistles to the seven churches, their ideal character as candlesticks is suggested in each introduction and implied in each conclusion. A striking part of this ideal representation is the calling the pastor or teacher by the celestial title of angel. And if our conception of the subject is correct, our principle of interpretation the true one, we ought to find in the description of the opening of the seven seals, the seven stages of great progress in the mental illumination of the world. Let me now put before the reader my own conception of the significance of this series of symbols.

The first four seals are represented as disclosing four remarkable horsemen. These horsemen make their appearance at the call of the four living creatures who symbolize created intelligence. The first living creature was "like a lion"; the second "like a calf" or ox; the third "had a face as of a man," and the fourth was like a flying eagle. The living creatures who voice the demand of intelligence for increase of light, do so in the order of their degree of intelligence. It is as if first the wild beasts cry "come;" then the domestic animals; then the human race in its natural wisdom, and finally redeemed, regenerate man, "mounting up with wings as eagles."

A similar progress exists in the appearance of the horsemen. The first on the white horse, with a bow in his hand, should, of course, represent the first success of the Gospel. The second, by common consent, stands for war, real and sanguinary. It is a rider upon a red horse, who bears a sword, and is stained with blood. The third rider, on a black horse, with a balance in his hand, is the awful emblem of famine. The fourth of these terrible warriors upon his pale horse is Death, the most terrible of all.

How can the idea of power in conquest be carried still further? By passing into the world of the dead and picturing the intermediate state. The breaking of the fifth seal reveals the desire for still higher intelligence. It is the souls of the martyrs who pray. The breaking of the sixth seal has been usually interpreted as depicting the judgment day. I apprehend that it is so used only symbolically. I would say that it implies a revolution in the reign of ideas. I would say that a state of society worthy to be symbolized by the scenes of the judgment day, must be one in which the whole intellectual and moral ideas, as at present existing, shall have been utterly exploded and tumbled into ruins. Can symbolism go any further? What remains to stand for that period which shall succeed the removal of the last great obstacle to human enlightenment, the obstacle represented by the seventh seal? Why the picture of *heaven*? Accordingly, in the seventh chapter of the Apocalypse, we find ourselves once more in the heaven described in the beginning of this vision.

[Following up the thought, the author traces in the visions of the Trumpets, of the Dragon, of the Wild Beasts, the Seven Vials, the Scarlet Woman and the Fall of Babylon, symbols of the ever wider and wider spread of heavenly light,

until in the Millennium we have Satan bound; not veritably and by an actual Angel, but constrained by reason of the bright effulgence of heavenly light in a world in which Christ veritably reigns through the Church, the Lamb's wife, although not actually in person.]

LA CITÉ FRANÇAISE PAR LE LETTRÉ FAÏ-TA-GEN, MEMBRE DE L'ACADÉMIE DES HAÏ-LIN. Memoire adressé au Ministère des Rites de l'Empire Chinois. Publié par G. Eugène Simon, Auteur de la *Cité Chinoise*. 12mo, pp. 320. Paris: Librairie de la *Nouvelle Revue*. 1890.

[Upon his return from a visit to China, Mr. Eugene Simon published, in 1885, a book called *La Cité Chinoise*, in which he aimed to show the excellence of Chinese civilization, so little known in Europe. This book was so well received, that Mr. Simon determined to supplement it by another, intended to point out certain institutions, analogous to those of China, which Europe has lost but can, if it wishes so to do, restore. To give variety to his comparative view of European and Chinese institutions, Mr. Simon created a certain *Faï-Ta-Gen*, a Chinese by birth and breeding, and appointed him to the office of Commissioner to visit America, Australia and Europe, examine the civilization of those parts of the world and report to the Minister of Rites in China. Faï—as he is usually called for short—spent ten years in the discharge of his duties as Commissioner, and, upon returning home, could do no less, out of common gratitude, than present a copy of his Report to his creator, Mr. Simon. This Report, written in excellent French, appeared as a serial in the *Nouvelle Revue* of Paris, and is now published in book form.]

Christians have no traditions. For them, man and the world date no farther back than six thousand years. Within this restricted space they put the history of humanity. However improbable it may appear, this is their position. It is the foundation of their law, their instruction, I was about to say, of their science. Some protests against such a chronology have been raised, but these protests are so rare and, in most cases, so recent, that no serious change has resulted from them. As it was, however, impossible to accumulate, within such wretched limits, all the facts which characterize each stopping place in the long march of humanity; as it was not less difficult to establish, not only the succession, but the logical procession of experiences, the kinship and natural development of ideas, and as, besides, they have no documents which can show the relations of causes and effects, and give an idea of the immense periods of mutation and assimilation which have separated these stopping places, Christians have imagined a system of explanations which explain nothing, or, to be more exact, which render all explanation useless. In fact, this system does away with those embarrassing relations, those painful births, and replaces both by the incessant and direct intervention of Providence, that is to say, of Heaven. Such is the system which lies at the base of their religion.

Heaven is not for Christians an idea or abstract and pure truth, one of the terms of our *Tai-ki*. It is personal. It has a form like that of man. It speaks, it acts; it has a name, and that name is God. It comprises three persons—the Father, the Son, and the Holy Ghost—these three persons making but one. These three persons, some of their learned men consider identical in terms with our *Tai-ki*, but this interpretation is rather philosophical than religious. It is even irreligious and, consequently, inexact, since, in the opinion of the religious educators, this Trinity—it is thus they name it—is a mystery, a dogma, that you must believe without comprehending. It is an article of faith, not of reason.

It is He—this God in three persons—who has created the Universe, as the Christians believe. Now these words, *create*, *creator*, have not with them the meaning they have with us. In China, to create means to transform. Among Christians, to create means to make out of nothing.

You Frenchmen speak of liberty, equality, fraternity! But have you any conception of what these words mean?

Where is your liberty? Liberty for the rich to make money out of that which is not theirs; liberty for the poor to pay with their blood for the right to live. And when I use this word "live," I believe that, in fact, I blaspheme.

Where is your equality, except in your mouths? These die old, having had their fill of pleasures, in a good bed; those—and it comprises the largest number—die before they have lived, or, if death does not remove them at the time of their birth, they pass their lives in constant suffering and deprivation.

Where is your fraternity? It is not in the space you occupy, in the air that you breathe, or the light by which you see; it is not in life; it is not in death; it is only on the front of your buildings.

Work with you is an assassin. Work with us is a joy and a benediction; it makes us free, equal, and brothers. In this respect we can find nothing to envy in your civilization.

The Press.

POLITICAL.

THE NEW APPORTIONMENT.

Brooklyn Eagle (Dem.), Dec. 18.—There is no reason to doubt that the Congressional Apportionment Bill, which yesterday passed the House of Representatives, will become a law. The measure is a compromise. It received 187 votes to 82 in the negative. Of the affirmative votes 38 were cast by Democrats and the remainder by Republicans. The Bill provides for a membership, after March 4, 1893, of 356, an increase of 24 over the present number. Under its provisions no State loses a representative. Thirteen States gain one member each, four States two members each and one State three members.

The Bill, apart from the injustice done to New York, would be as fair a measure, perhaps, as could be devised. The refusal of the House to grant an additional representative to the Empire commonwealth is plainly attributable to partisan motives. New York is Democratic; therefore New York must be deprived of its rights under the Constitution.

Looked at from the political standpoint the most interesting aspect of the Apportionment Bill is its bearing on the composition of the electoral college. The college, at the Presidential election of 1888, consisted of 401 members. To elect the candidates of either party required at least 202 votes. Of the 38 States then in the Union General Harrison carried 20, with an aggregate of 233 electors. Eighteen States, with 168 electoral votes, declared their preference for Mr. Cleveland. The admission of the six new States of Montana, Washington, Idaho, Wyoming, North and South Dakota would, without other legislation, have brought the total number of electors up to 420. Under the Bill which passed yesterday the college will consist of 444 members.

To elect under this apportionment will require 223 votes. If all the States should vote in 1892 as they voted in 1888 (and the new States should follow their territorial declarations of that year) the result would be:

Republican electors.....	250
Democratic electors.....	174

Republican majority..... 76

The transfer of New York and Indiana to the Democratic column would give the Democrats 225 votes as against 219 for the Republicans, or two more than the necessary majority. There is a possibility that the election in view of the fact that the total number of electors is even, might result in a tie. The contest, in that event, would be thrown into the House, where, on the call of States, the Democrats have a two-thirds majority. There is nothing in the Bill to discourage the Democracy. The outrage on the State of New York is, however, none the less flagrant, and it should be resented by every loyal citizen of the commonwealth whenever and wherever opportunity offers.

Chicago Herald (Ind. Dem.), Dec. 19.—The new Apportionment Bill that has passed the House of Representatives is not so outrageously bad as might have been expected from such a body, but it has favored the Republicans where such a course was possible. Probably the most glaring inconsistency in the measure is to be found in the relative treatment of New York and Pennsylvania. New York's representation in Congress remains the same as heretofore, but Pennsylvania's delegation is increased by two. By the late census New York gained 914,982 in population, but its representation in Congress is not increased. Pennsylvania gains 975,123 in population and gains two Congressmen.

Aside from this there is not much to complain of. Illinois gains two Congressmen, both of whom will be elected in Cook County.

Louisville Courier-Journal (Dem.), Dec. 19.—The capital objection to this apportion-

ment is that it is based upon a partisan and utterly unworthy census. That New York has been cheated out of a member of Congress by a defective count has been demonstrated, and a refusal to grant a recount can be based upon no reason but a desire to defraud. In many other States this count has been very imperfect, but those generally classed as Democratic have suffered most. However this result may have been brought about, it is a palpable injustice, and it ought to be corrected. The alleged census of 1890 affords no suitable basis for making a new apportionment. A genuine enumeration of the people ought first to be had, and then a new apportionment could be made intelligently.

The conclusion to be reached from an analysis of the situation is that, though the admission of new States and the new apportionment are apparently advantageous to the Republicans, they do not greatly increase their chances of electing a President, except in certain contingencies, which, though possible, are not very likely to arise. The campaign of 1884 was considered a very close one, but the States that voted Democratic that year will still be sufficient for the election of a Democratic President.

THE FEDERAL ELECTIONS BILL.

Brooklyn Standard-Union (Rep.), Dec. 20.—Senator Stewart of Nevada has made a strong plea against the Federal Elections Bill, and puts the case in this way:

"If military power was to be used in the execution of the pending Bill, then the Bill should be defeated, and if it was to be a dead letter, why pass it? Public opinion at the South was entirely against it. Instead of protecting the colored man it would bring upon him persecution and misery, if not death."

This is quite true. All the time spent on this Bill is worse than wasted. If possibly there could have been sufficient reasons assigned a year ago for making this Bill a law, they are absent as the case stands. Senator Stewart went on to say:

"The Senate should not attempt to deceive the country. The country should be informed of what was necessary to enforce the Bill and should be called upon to sustain it. If the time had come when the Republican party was willing to pass the Bill and put the necessary force behind it, and if that was the will of the Republican party, he would go with it. But he did not believe that the time had arrived, and believing that the Bill would be a failure he regretted separating from his party. He believed that he had been a good party man; but as he thought that the pending measure was going to lead to bad results and that it could not succeed he deemed it his duty to express his opinion honestly and frankly, as he had done to-day. [Much applause in the galleries.]"

We believe a great majority of Republicans are in substantial agreement with Senator Stewart. The law as is proposed would, if a serious effort were made to enforce it, result in massacres in the South of Republicans, such as took place during Gen. Grant's Administration, and the murder of the innocent would now as then go unavenged.

Philadelphia Press (Rep.), Dec. 22.—Senator Stewart, of Nevada, opposes the Elections Bill on the ground that it is not strong enough to be effective. He calls it "an emasculated scheme," whereas he claims "something far more drastic is needed to enforce honest elections south of Mason and Dixon's line." There is weight in Mr. Stewart's criticism. The defect of the Bill is that it does not go far enough—that, while called a "Force" Bill by its enemies, it does not provide for an adequate use of force where the execution of the law is resisted. But when we cannot get all we want it is wise to take what we can get. If Congress will hardly pass this measure because of the weak yielding of some Republicans, how could it be persuaded to pass a more radical one? Besides, the evidence furnished by Southern members is worth something. They ought to know whether the law will interfere with their frauds or not, and they never would oppose it tooth and nail as they are doing if they foresaw that it would be a dead letter.

N. Y. Mail and Express. (Rep.), Dec. 22.—On Saturday Senator Spooner again came to

the front and made a five hour speech for the Federal Elections Bill that held the attention of the Senate and of a large audience from first to last. Even the Democratic correspondents admit its power and eloquence, and the Republican correspondents speak in the highest terms of its earnestness, its virility and its effectiveness in assailing the misrepresentations of the Democratic speakers against the Elections Bill, and state that his arguments and his earnestness have inspired the Republican Senators with fresh enthusiasm and with a reinvigorated determination to pass the Bill. It was another illustration of the power of "the logic on fire" that comes from a clear conception of great wrongs, a thorough knowledge of the facts and the law underlying the controversy, and honest and unselfish convictions.

With such an effectual answer of the Democratic attacks and demonstration that the Federal Elections Bill is just, equitable, necessary and constitutional, and that it is not the offspring of sectional hate or of partisan trickery, the Republican Senators ought to feel encouraged to unite on some form of the previous question that will insure the taking of a vote this week and pass it.

Salem, N. Y., Review-Press (Dem.), Dec. 19.—It is pretended by certain Republican journals that there is really no "force" provided in the Bill regulating elections of members of Congress, now pending in the Senate. So far is this statement from the fact that the act as passed by the House and sent to the Senate actually authorizes Deputy United Marshals to make official visits to the people at their houses and ask questions of them of a political nature.

It is therefore a "Force Bill" in the worst shape that such a measure can be passed, as it authorizes domiciliary visits of U. S. officers to private houses to make an inquisition into their business and affairs.

It is a Bill for the use, by the President and his underlings, of the soldiers and bayonets of the army for election purposes. This makes it a "Force Bill."

There is no use in alleging, in the presence of these facts, that the measure is not one for the application of force. The truth is that force and fraud is what is sought to be accomplished by it, and existing power will be perpetuated by its operation, as it enables the Republicans to "do their own registration, counting and certification." With such power, and bayonets to enforce it, there will be no end to the despotism of that party.

WHY THE STREAM FLOWS WESTWARD.

Pittsburgh Times (Rep.), Dec. 19.—For years Southern newspaper editors have described the beauties of their land and climate and the advantages which their region offers to the industrial class, and now all this is emphasized by a convention in Asheville, in North Carolina. Its object is to devise a way by which the emigration to the West and Northwest shall be, in part, at least, diverted to the South. Everything that argument and appeal and the money at command can do will be done to accomplish this. Of the beauties of the land and climate all are aware. Of the advantages that nature there offers to diligence and skill, all are aware. Knowing this, Southern men have wondered that year after year the stream of emigration has flowed steadily to the westward. Why should they wonder? The foreigners do not want to go where they are likely to encounter extreme prejudices; as foreigners they know they will have to encounter enough prejudice at best. Americans from the North and East do not want to go because they fear their sympathies with the blacks will occasion them trouble. It is no wonder that emigration has been constantly to the West. It will be no wonder if it continues in that direction so long as the South stands as a unit against a law which men East, West and North want to see enforced in the interest of equal rights and an honest count of votes. With the

South standing as a unit against a law designed to secure these, does not the convention at Asheville, pleading for immigration to the South, cut a strange figure?

STAND BY THE GUNS.

Burlington Hawk-Eye (Rep.), Dec. 17.—One would suppose from the unanimous yell of the Democratic papers and the twitter of a few policy Republican journals that the only thing for the Republican party to do now is to take the back track on the Tariff, the Election Bill, the Subsidy Bills and the other legislation in Congress which the Democrats are opposing. They forget that the Republican party resisted the popular clamor in 1868 to make the bonds redeemable in greenbacks instead of gold; that it refused to yield to the great upheaval of 1874; that it steadily resisted the Democratic demand of 1876 to postpone the resumption of specie payments; that it fought the fiat money craze in 1878 and was whipped but stubbornly refused to haul down its flag; that it was defeated on the tariff in 1884 but wouldn't budge an inch; and that every time it has breasted popular opposition and stood by its principles and its flag it has always triumphed in the end. With these vivid lessons of history burned into the memory of veteran Republicans it is not likely they are going to stampede at this new outcry of alarm. The Democratic ghost dance has no terrors for a party actuated by vital principles and sincere convictions of duty to the country.

THE SUBSIDY QUESTION.

Brooklyn Times (Rep.), Dec. 18.—The American Democrat and the English free trader are in hearty agreement as to the advisability of reducing the customs duties on imported manufactured goods. On this point the London Times and the Manchester Examiner could easily swap editorials with the New York Times or the Brooklyn Citizen and nobody would know that there had been an exchange. But when it comes to the question of building up commerce by granting liberal subsidies to native shipping the American free traders and the English free traders are as wide apart as the poles.

The London Times of December 5, the latest number at hand, contains a long account of a meeting held by the London Chamber of Commerce on the preceding day to consider the question of the protection of commerce. The list of speakers embraced distinguished men of all parties, and the sentiment was unanimous in favor of the most liberal subsidies to merchant vessels "to keep them in our own hands" and to prevent other nations from sharing in the profits of a carrying trade amounting in value to \$4,000,000,000 annually.

The Brooklyn Citizen in a leading article last evening, takes precisely the contrary view. Of course it does not refer to the subsidizing of British ships by the British Government but only to the moderate experiment in the same direction for the protection of American commerce proposed by the Bill now pending in the House of Representatives. It thinks the policy is foolish and unprofitable.

Why is it that the organs which are so anxious that we should follow England's example by framing a tariff for revenue only, are so bitterly opposed to any venture in England's footsteps in the matter of subsidizing merchant ships? We are willing to admit that the millions the English Government has spent in paying interest on the private capital invested in otherwise unprofitable steamship lines has been money well spent; that it has extended England's markets and returned billions to English merchants and manufacturers. We are willing to follow England's example and try the same experiment here. How is it that those journals which demand that we follow England's lead where England is likely to reap the principal advantage should hesitate to advocate the imitation of

England where such imitation bids fair to result in profit to our own citizens?

Boston Journal (Rep.), Dec. 20.—Great Britain at home professes to be a free trade country, but its let-alone policy stops short at the water's edge. Afloat it has been for fifty years the most rigidly protectionist of nations. It not only contributes lavishly from the public treasury for the fostering of steamship lines, but it enacts unfriendly, discriminating regulations against the merchant vessels of a friendly Power—against the splendid, swift and seaworthy wooden ships of the United States. Holland, like England, is ostensibly a devotee of *laissez faire*, but, like England, it grants liberal protection to its chief steamship companies, and has even set a subsidized Dutch line to competing with an American line from South America to New York. Germany, France and Italy have all found a "free ship" policy delusive and ineffectual, and have determined to build up their own shipyards and strike out for themselves. Germany follows England in a policy of liberal mail subventions, and France and Italy have besides a system of construction and navigation bounties that has produced notable results. Even Spain and Portugal with their depleted treasuries, show a liberal and patriotic spirit in dealing with their mercantile marines that shames rich America. If all these foreign nations, with their low rates of wages in shipyards, on deck and in the engine room find it expedient and necessary, whatever their domestic policy may be, to extend an encouraging hand to their deep sea shipping, is it not plain that it is at least equally expedient and necessary for the United States? It is not because they seek any extraordinary favors that our ship owners ask for the enactment of the Subsidy Bill; they are driven to it as an actual measure of self-protection.

Boston Post (Ind.), Dec. 20.—Mr. Farquhar's plea in the House on Thursday for the Senate Subsidy Bill was an unintentionally amusing presentation of the question. "It is a fearful spectacle," he declared, "when men, forgetting the land of their birth and the blood in their veins, take a partisan line, to the destruction of American pride and American honor." It is, indeed; but we don't see what there is destructive to pride or honor in permitting our merchants to buy their ships where they can buy them cheapest, or in removing the tariff restrictions which forbid our shipbuilders to enter into serious competition with those who get their materials free of duty. In Mr. Farquhar's opinion, however, the American flag run up to the peak of an English built ship "would be a lie." But would it be more a lie than the English flag on a ship owned by American capital? This is a spectacle—perhaps Mr. Farquhar would call it "a fearful spectacle"—which our navigation laws have made not uncommon.

EXTEND THE TIME.

Philadelphia Times (Ind. Dem.), Dec. 19.—The unanimity of sentiment exhibited in the House in favor of extending the time for paying tariff duties on goods imported before the new tariff went into operation, clearly foreshadows glutted markets and cut prices before the speculative ventures of high tax legislation shall have been finally reckoned. It is obvious that under the stimulated speculation of largely increased tariff taxes on the necessities of life, our dealers have seriously involved themselves in foreign purchases for future sales; and now with a general stringency in money, they are unable even to pay the duties upon their bonded goods.

It is the plain duty of Congress to extend the time for paying duties on these goods until the 1st of July, or longer if desired. To force the payment of these duties and thus force the goods upon a glutted and heavy market, would only increase business paralysis and multiply bankruptcy. If only the speculators in the necessities of the people would

suffer by enforcing the payment of duties as originally required, it might be a wholesome lesson to business speculators; but as the whole business community would more or less suffer from the embarrassments or failures of speculators, Congress should grant the relief asked for.

St. Louis Post-Dispatch (Dem.), Dec. 17.—McKinley's efforts to undo the bad tariff work of last session should not nor can they be obstructed by the Democrats. That measure originally provided that the duties on the enormous importations made under the old tariff to be raised in price by the new, should be paid in October. The date was extended to February, and now a further postponement to July is favored by McKinley to prevent an increasing stringency and perhaps a crisis in the money market.

Even if unanimous consent of the Democrats were necessary to this postponement, and they should give it, Mr. McKinley might accuse them of favoring importers of foreign goods at the expense of our home manufacturers who have been deprived of the expected benefits of the McKinley tariff by these excessive importations. When the father of the tariff calls on the Democrats to help him stave off for a brief period its mischievous effects, and says the Democrats alone will be responsible for those effects unless such unanimous consent is accorded, he is as far wrong as he was when forcing his Bill through.

The postponement embodied in the Bill before the election failed to save its friends. More amendments postponing and suspending particular provisions now are only further efforts at concealment to prolong the life of a tariff that ought to be repealed. Its opponents are under no obligation to help such efforts as they should, from patriotic motives, help all honest efforts to prevent the mischief the new tariff is bound to do.

FROM BAR TO BENCH.

Albany Express (Rep.), Dec. 19.—Mayor Grant, of New York, has appointed Patrick Divver a Police Justice. He will serve for ten years at \$8,000 a year. What he knows of the law may be gleaned from the following story of his life told by himself a few years ago:

"When I was big enough to work I was apprenticed to a hide and leather dealer. I worked for him eight years, and earned as much as \$35 a week. I never knew what it was to want for a day's work or a meal's victuals until the strike of 1864. Of course I was with the workingmen. I had never saved much money, and it was not long before I was pressed for money enough to buy food and clothe my wife and children. I moved to Newark in hopes of finding work there. A rich man came to me to recommend stablemen to him. I got two or three men to work, but I was too proud to ask for work for myself. My family were in distress, and I tried to get a job cleaning the streets, but I failed, and that night I carried my best feather bed to the pawn shop and pledged it to buy food. The pawnbroker knew some friends of mine, and he told them of my straits, and I finally got work. I'll bet I have made 50 men rich indirectly, and I have never asked a favor of a man in my life. I can't do it."

Until about a year ago Mr. Divver kept a gin mill on the East side of the town, but now he is in the "haberdashery" line on Broadway. He appears to be doing quite well for a man who never asked anything for himself. His advance in the world shows that he is possessed of some remarkable qualities, and persons who are given to sweeping denunciation of "political leaders" should try and find the secret of such men's success.

Philadelphia Inquirer (Rep.), Dec. 20.—One of the most conspicuous objects of execration in New York, of late years, has been Patrick Divver, a rumseller and political leader of the lowest class. His name has been a synonym for everything that was worst in municipal politics or civic relations, and he was generally considered a type of the bottom stratum of New York's population.

Well, the other day, Mayor Grant nominated Patrick Divver to a position of honor and profit as a police magistrate, and forthwith the press of the city broke out in a torrent of horrified

protest, whereupon the Mayor turned and published Mr. Divver's recommendations. Such men as J. Edward Simmons, Recorder Smyth, F. B. Thurber, Senator Brown and Joseph J. O'Donohue testified that he was honest, capable and every way worthy of a position in which he would be called upon to weigh delicate questions and deal out impartial justice. What could his Honor do but appoint a man so well indorsed by the respectable element of New York society?

And yet, somehow, the papers are not satisfied with even this evidence of the grave mistake they made in judging Mr. Divver's character. *The Herald* even, which admits with a blush that it elected Grant, goes into sackcloth and ashes—that is to say, satire and astrigent criticism, and says to its fellow-citizens:

Hasn't Mayor Grant chosen an ideal Tammany man for police justice? What if Divver has been a barkeeper, a bruiser, a political heeler, doesn't he represent the average Tammany methods, and didn't you—and we—vote for these methods? Let us not be unreasonable. We have got what we expected. Why, then, are we unhappy and profane?

Sure enough. They knew what Tammany rule was like. They voted for it with their eyes open. Now that they have it, why are they not content with it?

Boston Post (Ind.), Dec. 19.—The appointment of the notorious "Paddy" Divver, in payment of a campaign debt, to a police justiceship in New York, carrying a salary of \$8,000 a year, is sharply condemned by every newspaper in New York which is not a Tammany organ. He is said to be one of the worst of the Boys, and the administration of justice at his hands promises to be a farce. Even if he were gifted with an unusual degree of ability, he would be unfit for his new position. He has no knowledge of the law. He has been a liquor dealer and an Alderman, but it is not supposed that he has given his nights and days to the cultivation of his mental powers. But people in New York have voted confidence in Mayor Grant after two years' trial, and he is accordingly giving them just the sort of administration which they apparently prefer. What else could they have expected?

WADE HAMPTON'S SUCCESSOR.

Detroit Tribune (Rep.), Dec. 19.—There is much mourning in South Carolina over the defeat of Wade Hampton. And great indignation also. Some go about with weeds on their hats, while others just stand around and swear. Indignation meetings pass resolutions of sorrow, and meetings of sorrow pass resolutions of indignation. Why all this blubber over the defeat of Wade Hampton? It is not because of his late record as a United States Senator. It is not because of anything he has done in recent years. It is all on account of his record as a rebel soldier and Ku-Klux conspirator. At every indignation meeting held in his State since and on account of his defeat it has been the soldier Wade Hampton and not the statesman Wade Hampton who has been glorified. Invariably the South Carolina Legislature has been denounced at these meetings for treachery to this "hero of the Confederacy."

Now, what is the matter with Irby? It is not his fault that he has not the record of a rebel soldier to commend him to rebel hero worshippers. When he got old enough to handle a gun or pull a rope he was foremost in the fight against innocent negroes. Does this not entitle him to promotion? The South Carolina bourbon Legislature evidently thought it did, for he was elected United States Senator by a very large majority. These indignation meetings over Hampton's defeat do not indicate that a majority of the South Carolina Democrats were opposed to Col. Irby's election. The latter's large majority in the Legislature seems to show that he was first choice of the Democracy of that State by great odds. It is worthy of remark, also, that no unkind allusion is made to his record at the meetings held to express sorrow and indignation over Hampton's defeat. He is as acceptable to the Hamptonites as any other man would be, except Hampton himself. It mortifies them to see a South Carolina

Legislature do in "three days" what "the Northern armies took four years to accomplish"—relegate Hampton to the rear. "The news of this base ingratitude," they say, "has been the saddest that has reached our ears since Lee surrendered at Appomattox." Hence these tears.

The News, Cumberland, Md., Dec. 16.—The newly elected Senator from South Carolina was a student at Princeton in 1870-'71. A dispute arose between him and a fellow-student, and, after being convinced that the stain upon his honor demanded satisfaction, he sent a challenge to his fellow-student. To the utter astonishment, horror, and dismay of Irby the challenge was accepted and pistols were selected as the instruments of death. Irby had named his second, who does not reside more than a hundred miles from Cumberland, and he straightway took himself to the second for consolation. During the conversation Irby intimated that duelling was wrong *per se*; it was an evil that had grown up in the South, and hinted at possible means of escape. But the second would hearken to none of it. Flight would be worse than death; fight there must be, if the second had to take part himself; and, if he did, Irby would be his subject.

After no little argument Irby consented to appear upon the field of honor, provided the bullets would be extracted from the cartridges before loading the weapons. Early in the morning the party repaired to Potter's woods, and placing the combatants back to back, the seconds instructed them. The word was given. "One," they wheeled; "two," up came the pistols; "three," a report—only one, and that of the opponent. Irby walked toward him, pistol pointed, but he stood like adamant, and as coolly as it was cowardly Irby deliberately fired. No one was injured.

If the courage, conduct, and tactics of Senator Irby in obtaining election were in any particular in keeping with those of the student Irby, then South Carolina has lost much by the defeat of the venerable soldier.

SPOON-FED STATESMANSHIP.

London, Ont., Advertiser, Dec. 19.—Mr. McKinley in the States and Mr. Foster in Canada are representatives of the idea of isolation and restriction. Both have done their utmost to cut off their countries from the rest of the world commercially, and as far as they are able they have sought to bring in an era of ill-will, jealousy and littleness. It is impossible that generous, liberal or noble sentiments can spring up under a policy of exclusiveness and selfishness. Men who try to live within themselves and upon themselves must become dwarfed by the very law of their being. Like a tree growing in-doors, they develop a stunted and sickly existence, and the longer they continue in that state the more hopeless is their chance in the world's free air and sunlight. Nothing so develops character as the trial of endurance. To be petted and spoon-fed is a sure way to bring up a booby. But here in Canada and over there in the United States little chance is given for the formation of manly habits in business affairs. British manufacturers never knew what real prosperity was until the nation broke down and utterly destroyed the walls which kept out trade with other countries. Since that great event the wealth and resources of the United Kingdom have grown and expanded at a rate never elsewhere experienced in the world's history, so that now a country much less in extent than the Province of Ontario regulates the markets of the world, buys and sells for the world, carries the commerce of the world and furnishes money to the world. The people of Great Britain are not afraid of competition in any quarter of the globe. Why are people of the same race in Canada or the United States? They have been pampered and spoon-fed until it has become impossible for them to comprehend that they are not creatures of a moluscan order, and not beings of bones, muscles and nerves, capable of standing any strain or test

if turned out to trust themselves. If Canada is ever to become a country her people must cease to live like frogs in a well.

RESULTS OF FREE TRADE.

Toledo Blade (Rep.), Dec. 18.—Now that a renewed effort is making in this country to break down the protectionist system which is making us industrially independent of other nations, it is well to take a look at England, and see how the free trade system is working with her. In an article on Disraeli, by the historian Froude, just published in England, the British people are reminded that the belief prevailed, when free trade was adopted in that country, that it would become the world's greatest workshop. But that expectation has not been realized; and Mr. Froude goes on to say:

The tide has slackened now; other nations have rejected our example, have nursed their own industries and supply their own wants. The volume of English trade continues to roll on, but the profits diminish. The crowds who throng our towns refuse to submit to a lowering of wages, and perplex economists; we are thus able to consider with fairness the objections of a few far-seeing statesmen of forty and fifty years ago.

Disraeli was one of the opponents of Cobden and his free trade theory; and though he saw he could not stem the tide, he warned the English people, in his utterances as the leader of the conservatives in the House of Commons, and Mr. Froude shows how his warnings have been verified.

THE MILLER CONFERENCE.

Albany Argus (Dem.), Dec. 20.—As the Republican papers of the State seem to fight shy of the second conference of the Millerites, or Second Political Adventists, which is announced to take place at the Windsor, New York, to-morrow evening, the *Argus* desires to give it all the preliminary announcement that its importance deserves. The second coming of Warner Miller is a political event of transcendent magnitude. Two years ago he fell outside the breastworks, and Mr. Platt and other mourners gave him a hasty burial. Mr. Harrison wept over him, and the pious Mr. Wanamaker declared that they all loved him. He has risen from his political grave, and is now actively engaged in politics again. Last Sunday he stood in the midst of a faithful few, including the *Albany Journal*, and announced that the time had arrived for the regeneration of the party. It seems that he was a little premature in his date, for he has set down to-morrow evening for the time.

It is to be hoped that the Second Adventists will be well represented at the conference, to-morrow evening, all dressed in their resurrection robes. It will likely be the greatest effort of Mr. Miller's life, or, should we say, second life. Fear of Mr. Platt and his marionettes should not deter the faithful, even the *Albany Journal*, from joining the love feast. Should the pious Mr. Wanamaker bring his Bethany Sunday-school to New York for the occasion and enliven the proceedings of the conference with a few choice hymns, and Mr. Harrison send another breastworks dispatch, the affair would be a complete success. But, by all means, let the Millerites keep a sharp lookout for the wicked Mr. Platt, who goes about New York like a roaring lion seeking what political kicker he may devour. It is very ungenerous and unfair for the Republicans throughout the State to refuse to insert this little "ad" for Mr. Miller's conference. The *Argus* is very happy to be able to print it free of cost, and to urge all Republican leaders to present themselves at the Windsor hotel, New York, to-morrow evening.

THE OCALA DECLARATION.

National Economist (Nat'l Farmers' Alliance), Washington, D. C., Dec. 20.—The declaration of principles adopted at the national meeting will challenge the admiration of every candid, thinking man throughout the entire nation. Its demands are simple, plain, prac-

tical, and entirely within the provisions of the Constitution. There is nothing revolutionary in their character, and they could be easily and cheaply administered. The convention acted wisely, honestly, and with moderation. These demands are limited almost entirely to the three great questions, land, transportation, and currency. Upon these it speaks with no uncertain sound. No backward step has been taken, but a long stride in advance has been made. The sub-treasury plan has been reaffirmed with the addition of loans upon real estate. This makes the financial proposition complete, and will tend to greatly strengthen the whole. With loans direct to the people upon land as the basis for a permanent addition to the circulation, and loans upon products to furnish that flexibility which all just systems of finance should possess, the Alliance can meet any and all objections with the most convincing arguments. The demands in regard to the means of transportation and communication have been strengthened by explicitly stating in terms not to be misunderstood the exact ultimatum. It is a platform upon which every honest man can stand. It is a demand for reforms that all candid men will endorse, and as a whole it constitutes a declaration of purposes that will lead the people out of their distress, and in the end bring peace and prosperity.

NEW HAMPSHIRE COMPLICATIONS.

Atlanta Journal (Dem.), Dec. 17.—The ruling Republican officials of New Hampshire have, no doubt by the connivance of Wm. E. Chandler, arranged a scheme for cheating the majority of the people of that State out of their choice for Governor and a United States Senator.

A late law of the State provided that certain towns might choose representatives to take their seats if the census should show that they had sufficient population to entitle them to additional representation. These are termed "if elected" members. The Democrats had a small but clear majority of the members definitely chosen, but a majority of the "if elected" were Republicans. Seeing this, the Republicans quickly conceived the plot of having the "if elected" brought in and allowed to vote in the organization of the House. The clerk of the old House, who would have had the making up of the roll of the new House, was understood to be opposed to this on conscientious grounds, though he is a Republican. He was, therefore, persuaded to resign, and his successor chosen by the old Legislature, convened in extra session for that purpose. The new clerk, it is announced, will place the names of these members on the roll of the House, and having once obtained their seats, they will be permitted to hold them, whether "elected" properly or not.

The main object of this move is to secure by such means the election of a United States Senator to succeed Blair.

It will also defeat the choice of the people for Governor. The Democratic candidate, at the late election, had a handsome plurality over the Republican candidate, but not a clear majority over all. The election, therefore, devolves on the Legislature, and that body, thus made up, will choose the defeated Republican candidate.

AN HONEST APPOINTMENT.

N. Y. Times (Ind.), Dec. 24.—Henry B. Brown of Michigan, who was named yesterday to the Senate to be Associate Justice of the Supreme Court, though not much known in this part of the country, has the reputation in his own region of a pure, able, and experienced jurist of sound judgment and sufficient training. He has been for fourteen years Judge of the Eastern District of Michigan. Mr. Harrison has plainly disregarded all partisan considerations in this appointment, and has honestly tried to make a selection with sole reference to the fitness of his nominee for the high office.

FOREIGN.

PARNELL'S HARD FIGHT.

Le Temps, Paris, December 1.—"The faults of my youth," Mirabeau exclaimed in grief, "are a public calamity." Mr. Parnell does not grieve; on the contrary he wishes that the obstinacy and egotism of one man should be the ruin of a country. Once more in the course of her unhappy history, Ireland, after suffering, striving, believing, hoping, was on the eve of triumph when bashful English society, whether rightly or wrongly, excommunicates Mr. Parnell. Under such circumstances there is only one way in which Mr. Parnell can serve his country, that is by effacing himself, but instead of adopting that course he launches a manifesto in which, without saying a word about his own case, he denounces that very alliance with the liberal party to which he once pointed as evidence of his masterly political skill. Mr. Gladstone rightly replies that the manifesto would be an act of treason even if every syllable of it were true, but that, far from being correct, it is a tissue of inaccuracies; the worthiest members of the Irish party implore and adjure Mr. Parnell to retire; an American friend telegraphs to him: "Resign, marry, return," but Mr. Parnell refuses. He is obstinate. The aspect of the case is therefore completely changed. The question of Mr. Parnell's merits or demerits has disappeared. What remains is the political question—shall the interests of one man—no matter how deserving, be preferred to the welfare of a party and a country. This question creates a crisis which, like that of 1784, may result in half a century of Tory government.

PARNELL, THE PRETENDER.

Labour World (Michael Davitt), London, Dec. 13.—Once more the world is witnessing the spectacle of a faction-ridden Ireland. Another heart-breaking chapter in Irish history is being written. The cause which has never been conquered, except by internal division, is, on the eve of what promised to be its final victory, again struck down, not by the weapons or the wiles of Ireland's enemies, but by the passion and folly of Ireland's own sons. And all this because one man, faithless alike to friend and fatherland, chooses to throw the apple of discord into what was, a few weeks ago, the united ranks of an Irish national movement!

Charles Stuart has gone to Ireland. Politically, he has been a stranger there for close on eight long years. During this period he has lent neither hand nor purse in the struggle which was being waged against coercion and eviction by the people whom he was elected to lead. During the time his ablest colleagues were enduring imprisonment for their loyalty and labors in the nation's interest, Mr. Parnell was devoting his time and attention to the pursuit of a base and ignoble intrigue. While men were being shot down in the streets of Mitchelstown under Mr. Balfour's ruthless policy, while the brave peasantry of Bodyske were defending their cabin homes from destruction, while the burning roof-trees of Clongorey were bearing further evidence of the fiendish work of felonious landlordism, Mr. Parnell was deaf alike to the call of duty, the promptings of patriotism, and the obligations of leadership. And this is the man who has now gone to Ireland to begin what he calls a "campaign," and to carry on what his backers, with brazen effrontery, call a "fight!"

He goes to that now doubly-unfortunate country to divide its people, and with cool audacity to substitute his own dishonored name and a leadership which he has disgraced and forfeited for the shibboleths of Home Rule and national honor.

Is Mr. Parnell to be permitted to wreck a movement which it has taken twelve years of struggle and of sacrifice to build up? Is democratic Ireland about to bow the knee to a man who has hitherto treated his country with an indifference bordering upon contempt? We do not, we cannot believe it.

Mr. Parnell's pretences are too apparent to need the refutation of sober argument. He tries in vain to silence the verdict of the Divorce Court by the tricky clamor which he raises against Mr. Gladstone.

Mr. Parnell will not succeed in prostituting the Irish cause as easily as he prostituted the wife of his friend. Ireland is not lost to all sense of shame and honor, as she would be if this man had the ghost of a chance of again becoming the chief spokesman of her rights. The Irish nation will be the judge in this appeal, and North Kilkenny the jury. We await the verdict with absolute confidence.

THE MASK THROWN OFF.

London Times, Dec. 11.—The secret of the enthusiasm, which Mr. Parnell's return to Ireland, in his old character as an Irreconcilable, has evoked, is that the Irish populace have been getting very weary of the sham that is called in this country by Gladstonians the "Union of Hearts." The mask was certain to be thrown off sooner or later, but it has now been cast aside in time enough to show what folly it was to suppose that any Home Rule scheme elaborated by Mr. Gladstone could be a permanent settlement of the Irish question. Mr. Parnell puts forward a new development of his policy, including, in addition to the control of the constabulary and the power of dealing with the ownership of land, measures for improving the condition of the Irish artisan and laboring classes. There is something inconceivably ludicrous in Mr. Parnell's comparison of his own position, during his recent "retirement," with that of Wellington at Torres Vedras; but his impassioned outburst against the traitorous lieutenants who would "put the halter round his neck" is calculated to work upon the excitable Celtic mind. The case drawn up against him in his rivals' manifesto would be crushing, if it had been presented at the proper time. Their moral condemnation of his wrong-doing would have been weighty, if it had not been held back till the pressure of political exigencies was felt. The judgment of Mr. McCarthy and his followers on their late leader is woefully crippled by their scandalous consent to "sever morals from politics" at the Leinster Hall meeting, which may perhaps account for the reserve shown by Mr. Dillon and Mr. O'Brien. The Roman Catholic hierarchy by their opportunist hesitation have presented themselves in a scarcely less ridiculous and illogical light. As Mr. Parnell acutely points out, Mr. Gladstone is in the same position. One and all, these critics of his would have acquiesced in his retention of the leadership of the Irish party, if public opinion among the Gladstonians, which had so long tolerated Mr. Parnell's breaches of the moral law, had not been stirred up to revolt by the verdict in the Divorce Court. Whatever may be the issue of the conflict in Ireland, it is, at any rate, an advantage to escape from the stifling atmosphere of shams and insincerities, in which Mr. Gladstone's conduct in recent years has plunged English politics. Mr. Parnell's appeal to the Irish democracy lets us know where we stand and what prospect of stability lies before a Home Rule Constitution.

MAGNETIC ORATORY.

The Scotsman, Edinburgh, Dec. 13.—Parnell's triumphal entry into Dublin, and the reception he has everywhere met with in the Irish capital, look very like the first steps in a march to victory. In so far as the opinion of Ireland may be gathered from resolutions by public bodies and in public meetings, the weight of opinion is distinctly in his favor. It is calculated that there have been nearly two resolutions in his favor for one against him. He began his operations in Ireland on Wednesday by taking possession of *United Ireland*, of which paper he is the principal proprietor, and ejecting the representative of Mr. O'Brien. His action in this matter, like all his recent acts, shows the prompt, resolute, decided character of the man, and puts it beyond doubt that, whether he is to lose or win, he

will make a determined and possibly a brilliant fight. As an appeal to the Irish people, Parnell's speech in the Dublin Rotunda on Wednesday was so powerful that its effect will probably be irresistible. It shows a profound and perfect knowledge of the Irish mind and temperament. He spoke in the high and haughty tone of an absolute king over their hearts and judgments, while he affected to be placing himself, his reputation, his power, and his destiny entirely at their disposal. An appeal like this, coming from a man whom they have long looked up to as their leader, could not be resisted by a people so governed by sentiment as the Irish, and so accustomed to be led by personal devotion. There is a remarkable contrast in this respect between Parnell's speech and the manifesto issued on Wednesday by the Anti-Parnellites. If Mr. Justin McCarthy had been writing an introduction to a novel to defend himself from a charge of having spoiled his plot by some sudden and startling incident, he might have written in the style of this manifesto, and while some readers would have skipped it altogether, the majority of those who read it would not have cared a straw whether its reasonings were right or wrong. The feebleness of the manifesto as an address to the feelings of the Irish people will nullify any strength of reasoning that the document may possess. Parnell urged his personal claim upon the people. He likened himself with Wellington and Washington. His magnificent self-assertion was only thrown into finer relief by dexterous little touches of affected humility, admissions that he, even he, might have moments of weakness and was not destitute of faults, and a description of himself as a man with a passion for compromises, one who would gladly turn his cheek to the smiter if only he could keep other cheeks from being smitten. And when he cast himself on "the illimitable power of our race, which has shown itself in the streets of Dublin to-night, without which I should be worthless and useless, with which I am strong," it is easy to imagine how the hearts of the people must have responded to such words.

THE ACT OF A TRAITOR.

Manitoba Free Press, Winnipeg, Dec. 18.—The leadership was not Parnell's by divine right; he was entitled to hold it only so long as his conduct and management gave satisfaction to those who recognized it. His resistance of the will of the majority was simply an act of treason, and no regard for his past services can give it any other complexion. Instead of yielding, to give place to some other one who would carry on the fight with their English allies, he hies to Ireland to create discords and contentions, and to destroy, if possible, the last chance of Home Rule. It is inconceivable that the Irish people will not soon realize the depth of his baseness and resolve to utterly repudiate him.

THE ONLY MAN TO LEAD.

Brooklyn Standard-Union, Dec. 18.—There never was a more dastardly outrage than in throwing lime into the eyes of Mr. Parnell, and his enemies are likely to suffer for it.

He is fighting a battle in which, right or wrong, he has displayed the most manly qualities. It would hardly be fair, either, to deny that he has fought like a true Irishman.

It is complained that his manners have changed—that the cold, impassive party leader in Parliament is another sort of man on the stump in Ireland. Well, that only shows that he has greater versatility than was expected.

Heretofore he has had his own way in Ireland, and in Parliament he has had to do his work against an immense and implacable enemy. Now he is challenged to mortal combat, and surely he was no laggard in going to the field.

Mr. Gladstone felt that he had a call to say to Mr. Parnell that he must go, but he was mistaken. There is no Irishman other than Parnell who has the faculty of leadership. The

cause does not go if he stays, but it goes if he does. He is the master spirit of Irish National progress, and the fact was never so plain as at this moment.

It was fair that he should say, as he had led the Irish party to the sight of the promised land, they should know what they were to get before they sold him, and he told them what Gladstone's view of their possession was. That was fair, too. Mr. Gladstone had not defined his position, and is not going to do so.

Mr. McCarthy is a literary man, and a pleasing, agreeable, accomplished gentleman, but he is not an ironclad leader. The Irishmen who stick to Parnell are fighting the battle for Home Rule—the rest have surrendered, though a good many of them do not know it.

A STURDY KNIGHT.

N. Y. Herald, Dec. 21.—Parnell's pluck is simply astounding. He has a grip of iron, and has never learned how to let go. They say his mind is tottering, and well it may totter under such an avalanche of disaster, but even as a wreck he still maintains the prestige of a giant. Our correspondent tells us he is acting strangely, and is only the shadow of his former self; that he is sometimes incoherent, talks wildly, is frantic in his gestures and shows signs of mental and physical decadence. Possibly, but we shall see.

Even as a ruin he is at once picturesque and formidable. His blows are not easily parried, his hold on the affections of the people not easily disturbed.

Parnell may be wrong or he may be right in this last strategic battle, but you will hunt through many a chapter of history to find a sturdier knight—one who can poise his lance with a deadlier aim or drive its point through the mailed armor of opposition with greater energy.

[The election for North Kilkenny on Monday resulted in the defeat of the Parnell candidate by a large majority. The vote stood:]

Sir John Pope Hennessy (anti-Parnell).....	2,527
Vincent Scully (Parnell).....	1,356
Hennessy's majority.....	1,171

Mr. Scully will contest the seat, on the ground of alleged undue influence exercised over the illiterate voters by the priests.—*Ed. LIT. DIGEST.*

FINANCIAL.

ACTION OF THE SENATE CAUCUS.

N. Y. Evening Post (Ind.), Dec. 18.—The Republican Senate caucus has agreed to a Bill which will add 12,000,000 ounces of silver bullion to the holdings of the Government, in addition to the regular purchase of 4,500,000 ounces per month. These extra purchases are to be made during the year 1891, but not more than 3,000,000 ounces of the extra 12,000,000 are to be purchased in any one month. For the bullion so bought legal-tender Treasury notes are to be issued. In addition to this, the Bill provides that all national-bank notes hereafter retired shall be replaced by silver bullion Treasury notes, if silver bullion is "offered" at the market price. If no silver bullion is offered at the market price, then the Secretary is to issue a corresponding amount of legal-tender Treasury notes without purchasing bullion. What effect the action of the caucus is to have on individual Senators is not stated. If it is expected to bind those who have hitherto stood manfully for sound principles of finance, then the outlook is melancholy indeed, since this Bill is a step, and a long step, toward the silver standard. The free-coinage men can well afford to accept such a measure, since it hastens the time when the Treasury will be unable to keep silver on a parity with gold, as the act of July 14, 1890, contemplates. The amount of silver to be purchased in the coming year, if this Bill passes, will be 66,000,000 ounces plus whatever amount of national-bank notes may be retired. Our entire production of silver last year, in-

cluding that which was obtained from Mexican and Canadian ores smelted in our furnaces, was only 50,000,000 ounces. Therefore the minimum amount to be purchased under this Bill will require the purchase of 16,000,000 ounces of foreign silver. Very likely Austria will part with a portion of her stock if we bid high enough for it, as she is very anxious to adopt the gold standard. The Bill is about as bad as it can be. There must be a remnant of believers in the gold standard left in the Senate. We hope that they will fight against this measure and vote against it at all hazards, even at the risk of a Free Coinage Bill afterwards.

N. Y. Tribune (Rep.), Dec. 18.—It is the fixed belief of the silver men that the silver dollar, no matter how many may be coined, no matter how much bullion may be purchased, will never come to be worth any less than a dollar in gold. This notion, it is quite probable, can only be eradicated by a severe experience. The people of this country do not want to have in circulation again a depreciated and fluctuating dollar. If once sure that this calamity is before them, they will vote very hard to stop it. But because they do not so believe, multitudes insist upon more purchases of silver, or unlimited coinage. It is quite possible that a single month of free coinage would sweep away forever all self-deception on that matter. But the cost of that month's experience would be so terrible, particularly to farmers, working-men, and all having debts to pay or wages to earn, that even for the sake of public enlightenment sober men shrink from the trial, and are disposed to do all that they can to avert it.

N. Y. Times (Ind.), Dec. 18.—The Republican Senate caucus last night adopted everything recommended to it by the Committee of Eleven except the 2 per cent. bond plan. Whether this was definitely rejected, or whether it was only laid on the shelf for future use, does not clearly appear as yet. But what is perfectly clear is that the Republican Senators are now directly and completely under the control of the little band of powerful and wealthy speculators who have determined to unload 12,000,000 ounces of silver upon the Government. It is extremely significant that at the moment that this fact is made obvious to the meanest understanding the House Committee on Rules has safely stowed away a resolution referred to it demanding an investigation into a charge that members of the House and of the Senate were pecuniarily interested in the passage of the Silver Bill of last session and profited by it. It is safe to say that should the impudent job now indorsed by the majority Senators be carried out—and there seems no hope that it can be prevented—there will be no investigation of the motives of its authors and supporters.

OUR BANKING SYSTEM AND CURRENCY.

Bradstreet's (Financial), N. Y., Dec. 20.—We give to-day Mr. Edward Atkinson's final letter of a series of four dealing with the deficiency in our systems of banking and exchange. Mr. Atkinson is very earnest in his conviction that, until there shall be a common or international agreement making silver an equal tender with gold at certain proportions, this country is tied to the gold standard whether we will or no, because we so fully depend upon the export of our surplus, which is necessarily sold on a gold basis, in establishing the price of our whole product of agriculture. This strong adherence to the single standard might prejudice some of the advocates of a more liberal coinage of silver who are not yet advocates of fiat money, but who think that silver may be held substantially at par with gold even by free coinage in a limited number of countries—for instance, in the United States and in the States composing the Latin Union. Mr. Atkinson's firm adherence to the gold standard may not rightly prejudice any one against his suggestion for the issue of

clearing-house certificates in order to furnish a medium of exchange which shall be in the form of what has been called "credit money," rather than in the form of coin or United States notes. Even if the free coinage of silver should be adopted it will then be as necessary as it is now to maintain bank reserves in silver and gold in adequate measure to meet the demands of credit. The suggestion of providing a circulating medium which may consist of bank notes guaranteed by clearing-houses is, therefore, worthy of consideration by students of finance, whatever their positions may be on the question of the two metals.

SOCIAL TOPICS.

A CRYING EVIL.

Deseret Weekly (Mormon), Salt Lake City, Dec. 6.—The population of the United States is now estimated by the latest census to be about sixty-two and a half millions. It was expected to be about sixty-five. This anticipation was based on the former census, the increase by immigration, and the calculated natural increase by births, deaths of course being deducted.

This has caused some speculation and some scientific inquiry. And it is demonstrated that the increase of population from native-born parents is far below what it ought to be, and, as stated by one of the speakers at our General Conference, the natural increase is largely dependent upon foreigners who have made their homes in the United States.

The Massachusetts census shows some peculiarities which have been tabulated, and from which it appears that a large proportion of the married women in that State are childless, and that the non-productive class of women there are chiefly native born.

The New York Press says, on this subject, that "the time has come when we must face the fact that the increase of population by birth is decreasing;" also that this is chiefly "among well-to-do Americans," the tendency among them being to small families or no increase. And the Press declares that "one-fifth of the native married women of the country are childless."

The figures show that in no country on earth except France is this non-production so marked as in Massachusetts. New England is supposed to be the home of culture, of intellectual progress, and of all that is distinctively American. Yet it is there that the evil complained of is most prevalent. Sin is proportionate in degree to the intelligence of the sinner. Thus knowledge itself does not decrease sin, neither is ignorance its parent. He is the worst culprit who knows most of the nature of wrong and the obligations to do right. The destruction and prevention of natural increase are therefore more heinous in the sight of Heaven when perpetrated in New England, than if accomplished among the ignorant classes of the old or the new world.

As sure as retribution is a law of the universe and effect follows cause, a fearful reckoning will come for those who thus violate the laws of God and nature, and for the nation or community that will foster the shameful and debasing iniquity.

UPHOLD THE SUNDAY LAWS.

Journal Knights of Labor, Phila., Dec. 18.—The Pittsburgh Commoner and Glassworker, in an article decrying the extreme Sabbatarianism which finds expression in laws prohibiting fishing, base-ball playing, and other innocent recreations on the first day of the week, says:

Why can't Pittsburgh working-men pass resolutions declaring it to be a man's natural right to do as he sees fit on Sunday, and why can't working-men all over the country do the same?

We have no sympathy with the fanatical Sabbatarian spirit which forbids recreation on Sunday, but at the same time we fear that working-men sometimes in their indignation at absurd and tyrannical restrictions commit themselves to positions which, if generally

adopted, might bring about a still worse state of subjection. The Commoner's notion, for instance, that it is "man's natural right" to do as he pleases on Sunday logically implies the right of the employer to run his store or manufactory seven days of the week, and to make willingness to work on Sunday a condition of employment. This is dangerous ground to take. Sunday laws may be a little irksome in some cases, but at all events they do secure to the worker one day's rest in seven. If this safeguard were abandoned, capitalistic greed would soon make every day in the week a working day.

SCIENTIFIC.

DR. KOCH'S REMEDY.

Herald Cable Dispatch, Berlin, Dec. 20.—A long conversation took place between the Professor and Mr. Phelps, the American Minister, who is worried by doctors and sick people from America, who are determined to get information regarding the new remedy from headquarters. In the course of his conversation Prof. Koch said that his decision to henceforth give the lymph only to hospitals was due to reports of fatal results that had followed its use in private practice. He carefully added, however, that he was not personally cognizant of any death resulting from its effects, but said he was convinced that the lymph was too dangerous except when used under a constant watch by physicians. A patient, he said, ought to be seen at least every two hours. Such care could only be found in hospitals.

Prof. Koch still personally attends to the production of the lymph, but he wants to discontinue this labor in favor of the Government. He thinks that ultimately its manufacture should be confined to the Government. To make the lymph, he says, requires both science and conscience. He declares that it is useless for American doctors to come to Berlin. The lymph will be assigned to American hospitals that are properly vouched for. Sick Americans should stay at home. Berlin is already too full of patients. He begged Mr. Phelps to send nobody to him, as he is too busy to see any one personally.

He continues to be ardently pleased with the results of his discovery when properly applied. He declares that he does not want to make money. He wants the Government to manufacture the lymph and thus release him, so that he may continue to study.

Prof. Gerhardt has now treated seventy-nine patients, giving two milligrammes of the lymph as the first dose, and in some instances only one. Four of his patients who were suffering from advanced phthisis died, three left the hospital much improved, and twenty-four remain and are progressing favorably. Prof. Gerhardt expresses his increasing satisfaction with the results of the remedy, especially in tuberculosis of the larynx, where the chances of recovery are better than in pulmonary phthisis. He confirms Prof. Koch's experience that the remedy is most useful in the initial stage of disease.

William Degan, the American who came to Berlin in charge of Dr. William A. Taltavall, a New York physician, and whose case has acquired prominence from his being the first American to visit Berlin for treatment, received the first injection on Monday last. He is under the treatment of Prof. Ewald. The first dose was only one-half of a milligramme, Prof. Ewald fearing to use any more on account of the weak condition of the patient. A slight reaction set in eight hours afterward. The patient's temperature rose gradually until it reached 100 degrees. It then declined, and within six hours became normal. Larger doses have been injected since. Degan's cough is easier, and during the night he rests better. There are other symptoms of an amelioration of his condition. Prof. Ewald exhibited Degan to a large number of foreign physicians as a typical case of the temporary improvement resulting from the treatment,

though he expressed doubt as to his ultimate cure, considering his condition.

Dr. Paul Gulman, who is treating seventy-five consumptives, presented before the Hufeland Gesellschaft four cases that had been absolutely cured of pulmonary phthisis. These cases had been taken at the initial stage of the disease. The dose in these instances had been raised to five centigrammes.

The Berlin doctors, apart from those who practise in the hospitals and those belonging to Prof. Koch's *entourage*, join the American physicians in their bitter complaint that they cannot procure lymph.

The Lancet, London, Dec. 6.—We may reasonably expect that within a very short time the profession will be placed in possession of such details concerning the nature of the material discovered by Professor Koch to have so powerful an effect upon tubercular tissues as may set at rest the "secret remedy" question. This at least may be gathered from the important statement made on the 29th ult. by Herr von Gossler in the Lower House of the Prussian Diet. It has seemed to us no compliment to Professor Koch to regard the result of his scientific investigations in the same light as other so-called "cures" and quack remedies, but at the same time we have felt that there could be no possible harm accrue from such an exposition of his researches as might satisfy the most delicate scruples. Nay, we believe that no difficulties will be placed in the way of competent bacteriologists being instructed in the methods in Professor Koch's laboratory. What, however, is essential, in the interest of medical science and of the tubercular patients themselves, is that the material, wherever made, should be thoroughly tested as to its reliability before being placed in the hands of practitioners. That five grammes (a little less than three drams) of the fluid, sufficient for 5000 injections, should cost 25 marks (\$6.25) is not surprising, and, indeed, it shows that it is, considering its alleged effects, perhaps the cheapest drug ever placed in the market.

Brooklyn Times, Dec. 19.—Probably the most authoritative account of the workings of the Koch lymph is furnished by Dr. Loomis of New York. Dr. Loomis stands in the very front rank of the medical profession, and he has just returned from Berlin with a vial of the precious lymph. He is much surprised—and, indeed, it is surprising—to learn that numerous physicians and hospitals are professing to treat patients by the lymph. According to Dr. Loomis, his vial of lymph is the sixty-second in order of issue and the third to come to the United States, the two former bottles having been sent to Dr. Jacobi of the Mount Sinai Hospital, who is already using it, and to Secretary of State Blaine. Dr. Loomis says:

As to the efficacy of the lymph in cases of tuberculosis, it is too early to venture anything definite in the way of an opinion. There has not been time to give the discovery a fair chance in this respect, although there is no reason to doubt that it will accomplish wonders in tubercular cases where it is not given too late. No one claims for the lymph that it is a life restorer or that it is available in incurable cases.

In cases of lupus, however, the effect is simply wonderful, and if the cures are as lasting as they are rapidly effected that alone would make the lymph one of the greatest achievements of the modern world. When I left Berlin there were seventeen cases of lupus under treatment and the results attained in treating these cases were wonderful. I know one man who was suffering from a horrible case of lupus who remained in Berlin eighteen days, took fifteen injections of the lymph and then went home perfectly cured.

AN AMERICAN RIVAL CURE.

Albany Times, Dec. 19.—Never was there anything invented or discovered that something very much like it was not also brought to light at about the same time by somebody else. The world is all agog over the Koch lymph for the cure of consumption, and now we learn that for several years physicians in Detroit have been experimenting with a preparation of similar import. Dr. Ernst L. Shurley, it appears, was first struck with the idea several years ago that possibly some

chemical substance might be discovered that would arrest disease of the lungs by hypodermic injections. He converted Dr. Henneage Gibbs of Michigan University to his theory, and together they experimented for months, first on monkeys and later on less expensive guinea pigs. They found they could obtain remarkable results with a solution of sodium and chloride of gold, aided by inhalation of chlorine gas. It is the theory of these experimenters that the cause of consumption is the powerful ptomaines or animal poison which the human body is capable of generating, and that it is the presence of these alkaloids which causes tuberculosis. It was the object to neutralize this poison, and that it is believed has been obtained, and complete arrangements have been made for the cure of human patients. The chloride of gold is injected, and in a room specially fitted up, chlorine gas is inhaled, after the air has been impregnated with a fine spray of chloride of sodium. The vacuum treatment is also administered at the same time; that is, the patient is placed in a box with his head exposed, and the air around his body exhausted, so as to allow of greater expansion of his chest and lungs. Then the remedial agent is inhaled, thus reaching the air cells that under ordinary circumstances would not be touched.

Over twenty patients have been treated the past year, and without claiming complete success, some very encouraging results are reported. Some patients have been discharged apparently cured. At the same time, the Detroit doctors, like Dr. Koch, say with great emphasis, that a pair of lungs riddled with tuberculosis can never be made sound. It seems probable, however, that the treatment of consumption in its early stages is likely soon to be made far more beneficial than ever it has been in the past. And this is a great advance in medical science.

RELIGIOUS.

SHALL THE WOMEN VOTE?

The Independent, N. Y., Dec. 18.—The totals of the vote of more than a hundred districts of the Methodist Episcopal Church on the question of admitting women to the General Conference shows a majority of more than sixteen thousand in favor of their admission. As the districts already reported represent all sections of the country, and all classes of voters, it is fair to assume that the votes now given represent the mind of the Church, and that when all the districts are heard from, both at home and abroad, there will be a majority in favor of the women.

The vote is not at all conclusive, either logically or legally. Indeed, as we have already pointed out, it has no legal effect whatever. It is simply an expression of opinion, and it leaves those to whom is committed the power to change the constitution perfect liberty to exercise their own judgment. It is curious enough that a Church which has been so generally regarded as truly democratic should have such undemocratic methods. The vote of the churches is asked for, not because it is necessary to any constitutional change, but because it pleases the General Conference to ask it in order that the sentiment of the Church might be known. It is in the hands of the ministers, chiefly, that all constitutional power is lodged. The annual conferences are constituted of ministers exclusively. The ministers constitute about two-thirds of the General Conference. In order to change the constitution so that women may be admitted to the General Conference, a three-fourths vote of the members of the annual conferences—that is, the ministers—is required, that vote to be preceded or followed by a two-thirds vote of the General Conference.

The only significance, therefore, of the lay vote is a moral significance. It is true that the majority of those who have voted have indicated their desire for a change in the constitution; but it is equally true that less than one-third of the lay members have voted on

this question either way. From this fact the ministry may draw the conclusion that the lay members are indifferent, and do not much care whether the women are admitted or not.

What, then, it may be asked, is to be the practical outcome of this attempt to open the way for women to sit in the General Conference? The outcome will be, we think, to emphasize the claims of women to seats in the law-making body of the Church. The more these claims are examined, the more just and righteous they will appear. The question has not been fairly discussed. A great deal has been done to enlist the prejudices of conservative people against the women; but the prejudices will in time disappear. The spirit of the Church is a spirit of progress, and the present defeat will only be a temporary defeat. The question is bound to come up again, and when it does come up again the sentiment in its favor will be overwhelming. It will be carried just as lay representation was carried. That was defeated the first time, but adopted the second time.

MISCELLANEOUS.

TWO LATE DISCOVERIES.

Rev. T. J. Kennedy, in United Presbyterian, Pittsburgh, Dec. 18.—The most wonderful book, of the class which attempts a forecast of the future of civilization, is the one entitled "Caesar's Column," published last April by an obscure firm in Chicago. The publishers announced that the name of the accredited author on the title page—Edmund Boisgilbert, M. D.—was a nom de plume.

Everything seemed to be against the success of this book; but lo! it is now selling at the rate of 1,000 a week, and, before New Year's, will have entered its twelfth edition. This sudden and surprising outbreak of popularity, started up almost a furor of excitement, in literary circles as to the authorship. It has been ascribed to a number of distinguished people and prominent writers, including Robert G. Ingersoll, Julian Hawthorne, T. V. Powderly, Chauncey M. Depew, and Ben Butler. And now comes the discovery, said to be verified by circumstances, that the author of "Caesar's Column" is the distinguished citizen of Minnesota, the Hon. Ignatius Donnelly.

The author of "Caesar's Column" is really the discoverer of Dr. Koch's consumption cure. He represents a scientist of the twentieth century, as discovering that all bacteria are accompanied by very minute hostile forms of bacilli that prey upon them only, and soon destroy them; that these, by destroying the other bacilli, preserve the balance of nature, and prevent the utter destruction of man and all other creatures. The fact that the noxious bacilli succeed in destroying their victim is due to their larger number, and hence the necessity, in order to save the patient, of multiplying the little bacilli which prey upon them and introducing these in sufficient number into the system to destroy utterly the noxious bacilli.

And so the book proceeds to show that this scientist, by cultivating the noxious microbes in culture baths, until they were destroyed by their natural enemies, then took the fluid so charged with the victorious destroyers and injected it into the veins of the human beings afflicted with the particular disease caused by these noxious microbes, whereupon they attacked the microbes that caused the disease, and by destroying them restored the patient to health. The author of "Caesar's Column" gives the explanation of the cure, which Dr. Koch has hitherto declined to reveal. The question is, shall the credit of this discovery, so likely to be invaluable to the human family, rightfully belong to Dr. Koch, or shall it be given to the eminent American, who months ago exactly and so clearly designated and described the famous remedy?

THE PARIS MURDERERS.

N. Y. Herald, Dec. 21.—The murder case which has been the sensation of Paris the past

week ended yesterday with the sentence of Eyraud to death and Gabrielle Bompard to twenty years' imprisonment.

It was a remarkable trial for a remarkable crime.

Criminal annals afford no parallel to this murder. An unsuspecting victim lured into the drawing-room of a siren, a noose slipped over his neck while he sat fondling her, a rope drawn by the concealed murderer—such is the story of the murder planned and executed by two lovers for money.

Not less remarkable was the plea made to save the girl—the first time, we believe, hypnotism has been brought forward as a defense in a criminal court.

If, as the hypnotists maintained, a hypnotized person becomes an automaton, morally and physically, the defense is a good one. The subject is then an involuntary agent who simply executes the will of another, and is therefore irresponsible for what he does.

But there was no lack of French physicians to dispute this claim. Whatever the judges may have thought of the theory in general they did not accept it in this case. In finding Gabrielle Bompard guilty they found her responsible.

THE INDIAN TROUBLES.

Columbus Dispatch, Dec. 17.—That General Miles understands the character of Indians very well can be seen by his treatment of this current difficulty. He has displayed the strategic mind of a good military officer by hemming the hostiles in, but in his acts he has shown himself more in favor of humaneness in this instance than for slaughter. He it was who first declared that the Indians needed more provisions and that feeding would sooner conquer them than force. This policy was carried out and the symptoms of a coming of peace and quiet were apparent before the death of Sitting Bull. In regard to that unlamented Indian, General Miles probably took the right course, although the instructions to the Indian police who arrested Sitting Bull will perhaps never be known. It seems certain that they were ordered to take him dead or alive, and probably the preference was made so pointed that the sacrifice of the medicine man was eagerly made.

The conduct of the Indian police in this affair shows also that General Miles has been right in thinking that the Indians should be enlisted in the army. They make good fighters, and in times of trouble with intractable Indians the faithful ones are invaluable.

N. Y. Press, Dec. 23.—A vast amount of ill-founded sentiment in reference to the Sioux Indians is destroyed by the clear and explicit statement of General Sherman at the New England banquet of the terms of the original agreement by the government with them for a reservation of land in Dakota. He was a member of the commission, and the government, he declares, was to feed the Indians for ten years only, after which they were to become self-supporting from their own lands. They have not become self-supporting. They will not become self-supporting. They will fight, kill, rob and steal, rather than become self-supporting. They have had over twenty years in which to establish their ability to support themselves, and still made no progress toward it. The vast majority of the people will agree with General Sherman, who cannot see why, in such a condition of things, the indigent and worthless and criminal Indian should be treated differently from the indigent and worthless and criminal white man.

Army and Navy Journal, N. Y., Dec. 20.—

There are now operating against the hostiles 30 troops of cavalry, half a light battery, and 100 Indian scouts. With General Brooke at Pine Ridge there are the 2d U. S. Infantry and half a light battery, in charge of about 5,000 Sioux, who are controlled by this small force through the excellent diplomacy of the General.

Index of Periodical Literature.

AMERICAN AND ENGLISH.

EDUCATION, LITERATURE AND ART.

- Boston School Committee, Judge Fallon's Criticism of. H. L. R. Donahoe's *Mag.*, Jan., app. Treats the Judge's Criticism as a convincing argument in favor of the absolute necessity of Catholic parochial schools.
- Decoration, The Principles of. Prof. G. Aitchison. *Pop. Sc. Monthly*, Jan. As applied to public buildings.
- Descartes, The Mask of. W. L. Courtney. *Fort. Rev.*, Dec., 8 pp. Answers the question: Was Descartes nothing but a philosophical mummer who wrote for the public, but kept back the real secrets of his mind?
- English People, the. The Intellectual Development of. Edward A. Freeman. *Chautauquan*, Jan., 5 pp. Chap. IV. Heathen and Christian Invaders of England. Traces the immediate consequences of the Norman Conquest.
- House Decoration, Color in. Candace Wheeler. *Chautauquan*, Jan., 2 pp. A dissertation on the agreeable results of artistic decoration.
- Tree's (Mr.) Monday Nights. *Fort. Rev.*, Dec., 7 pp. Critique of plays produced at Mr. Tree's Monday Night's in London.

BIOGRAPHICAL.

- Burton as I knew Him. Commander Lovett Cameron. R. N. *Fort. Rev.*, Dec., 7 pp. The writer's impressions of Richard Francis Burton as a man.
- English Constitution (The). Woodrow Wilson, Ph. D., LL.D. *Chautauquan*, Jan., 4 pp. Treats of the Executive Depts., The Sovereign, The House of Lords, The Courts, and Local Government, and concludes with a General Summary.
- Mérimée (Prosper). Walter Pater. *Fort. Rev.*, Dec., 12 pp. A Critique of Prosper Mérimée's Works.
- Mitchell (Elisha), Sketch of, with Portrait. *Pop. Sc. Monthly*, 9 pp. Biographical sketch of Prof. Elisha Mitchell.
- Rogers (Professor Thorold). H. de B. Gibbins. *Westminster Rev.*, Dec., 8 pp. Sketch of his life as a scholar.

POLITICAL.

- Alsace-Lorraine in 1890. Henry W. Wolff. *Westminster Rev.*, Dec., 15 pp. Shows that after "twenty years of firm and resolute government" the German rule has failed to accomplish the main part of its task in Alsace-Lorraine.
- France, The Outlook in. No. 1. How Republics are Made and Unmade. William Henry Hurlbert. *Fort. Rev.*, Dec., 21 pp.
- Parnell and the Land Purchase Bill. George Coffey. *Westminster Rev.*, Dec., 10 pp. Deals with Mr. Balfour's Answer to Parnell, and indicates the strength of Parnell's position concerning the Bill.

RELIGIOUS.

- Civilization and Christianity. The Rev. Dr. R. S. Storrs. *Our Day*, Nov., 10 pp. An address delivered at the 81st Meeting of the American Board of Foreign Missions at Minneapolis, Oct. 10.
- England, The Religious History of. IV. Prof. Geo. P. Fisher. *Chautauquan*, Jan., 4 pp. Period from Henry VIII. to the present time.
- Ultramontaniam, Our Attitude towards. Pres. Calvin E. Amaron. *Our Day*, Nov., 8 pp. The President of the French Protestant College declares that the attitude of Protestants toward Romanism must be that of aggressive warfare.
- Unitarian Missions in Japan. Joseph Cook. *Our Day*, Nov., 16 pp. Boston Monday Lecture. Shows the failure of Unitarianism.

SOCIOLOGICAL.

- Chicago, The Mixed Populations. John Clark Redpath, LL.D. *Chautauquan*, Jan., 11 pp. Narrates the marvellous growth, and describes the elements of the population of this great city of the West.
- Child-Life Insurance. Captain Pembroke Marshall. *Fort. Rev.*, Dec., 21 pp. A reply to an article by the Rev. Benjamin Waugh in the July number of the *Contemporary Review*, in reference to the murder of children for insurance money.
- Children, What shall we do with our? Part IV. Harriett Prescott Spofford. *Chautauquan*, Jan., 4 pp. Contends that whatever may be the merits of a classical or mathematical course, there can be no question about the merits of a course of slōjd.
- Eight Hours Day (An). A Plea for. Laon Ramsey. *Westminster Rev.*, Dec., 14 pp. In justification for the demand of a legal eight hours working day.
- How the People are Counted. H. C. Adams, Ph.D. *Chautauquan*, Jan., 4 pp. Some interesting information as to the mode of enumeration, number, weight and bulk of the schedules, and compilation of the returns.
- Peace Congress (The Universal) in London. The Rev. Dr. R. B. Howard. *Our Day*, Nov., 12 pp. Indicates the points of distinction in the London Congress as compared with that held in connection with the Paris Exposition of 1889.
- Poor (The) of London, Rehousing. Harold Cox. *Westminster Rev.*, Dec., 12 pp. An examination into the various schemes which at present meet with most popularity, for housing the poor of London.
- Population and Civilization. *Lyceum*, Dec., 3 pp. Argues for a general tendency to a decline in birth rate correlative with excessive national prosperity and irreligion, but finds an exception in Ireland in which the tendency is attributed to a general decline in vitality.
- Slums, The Regeneration of the. *Lyceum*, Dec., 4 pp. Discusses General Booth's measures and thinks favorably of the prospects of success as long as the General shall be at the helm.

SCIENTIFIC.

- America, The Peopling of. M. Armand De Quatrefages. *Pop. Sc. Monthly*, Jan., 9 pp. A summary of facts that lead to the belief that America was originally peopled by migrations from the Old World.
- Botany (Elementary) in General Education. Prof. Marshall Ward. *Pop. Sc. Monthly*, 5 pp. Urges that elementary botany in schools should be confined to lessons in observation and comparison of plants.
- Cats, The Intelligence of. W. H. Larrabee. *Pop. Sc. Monthly*, Jan., 12 pp. Illustrated by numerous incidents of the intelligence of cats.
- Electricity, The Storage of. Samuel Sheldon, Ph.D. (Illus.) *Pop. Sc. Monthly*, Jan., 8 pp. Description of storage batteries.
- Hypnotism, Dangers of. St. Clair Thompson, M.D. *Westminster Rev.*, Dec., 7½ pp.
- Industries (American), The Development of, Since Columbus. II. Iron Mills and Puddling-furnaces. W. F. Durfee. (Illus.) *Pop. Sc. Monthly*, Jan., 24 pp.
- Koch's Consumption Cure. Edward Berdoe, M.D. *Fort. Rev.*, Dec., 11 pp. Shows that we have not sufficient scientific information concerning Dr. Koch's cure. Insists upon Dr. Koch giving his secret to the scientists, warns of its danger and advises great care in its use.

Predisposition, Immunity and Disease. W. Bernhardt. *Pop. Sc. Monthly*, Jan., 4 pp. Presents facts to show that as to susceptibility to, and immunity from the effect of poisons and virulent matter the composition of the blood is of the highest signification.

Science, The Warfare of, New Chapters in. XI. From Babel to Comparative Philology. Andrew D. White, LL.D., L. H. D. *Pop. Sc. Monthly*, Jan., 16 pp.

Star-streams and Nebulae. Gerrett P. Serviss. *Pop. Sc. Monthly*, Jan., 3 pp. Descriptive.

Studies in Astronomy. IV. Gerrett P. Serviss. *Chautauquan*, Jan., 5 pp. The sun's contents of spectroscopic analysis. Measuring the sun's distance. Ancient and modern estimates of distance.

UNCLASSIFIED.

- Greeley's (Horace) Statue in New York. *Our Day*, Nov., 11 pp. The Prayer by Bishop Potter and the Oration by Chauncey Depew at the unveiling of the Greeley Statue.
- Bankers (English) and the Bank of England Reserve. A. J. Wilson. *Fort. Rev.*, Dec., 13 pp. Shows the essential weakness of the English Banking system as revealed in the late financial crisis, and suggests remedies.
- Business, How to succeed in. S. S. Packard. *Chautauquan*, Jan., 3 pp. Teaches that if a boy's whole heart is set on achieving success in life he has only to pursue his object intelligently and with singleness of purpose to win the coveted prize.
- Crash (An Averted) in the City. W. R. Lawson. *Fort. Rev.*, Dec., 14 pp. Has especial reference to the embarrassments of the Baring Brothers of London.
- England, after the Norman Conquest. Part I. Sarah Orne Jewett. *Chautauquan*, Jan., 4 pp. Regards the Norman Conquest as instrumental in fusing the antagonistic interests which Edward the Confessor's reign had fostered.
- France, Rural Life in, in the Fourteenth Century. Madame Darmesteter. *Fort. Rev.*, Dec., 13 pp. Descriptive.
- Freemasonry, H. L. R. Donahoe's *Mag.*, Jan., 4 pp. Condemns the Society as an order antagonistic to the Church; superior to Protestantism, but more dangerous as tending to afford a common basis of union for all Protestant sects.
- Irish Industries, Glimpses of. *Donahoe's Mag.*, Jan., Chap. XI. Attributes the failure of the Irish to benefit by their fisheries to want of government aid. Describes the herring, cod, lobster and devil-fish.
- New England (Rural), The Decline of. Prof. Amos N. Courier. *Pop. Sc. Monthly*, Jan., 6 pp. Facts are presented showing that Rural New England is declining.
- Stanley's Rear-Guard. J. Rose Troup. *Fort. Rev.*, Dec., 12 pp. Answers charges brought against the writer by Mr. Stanley.

FRENCH.

BIOGRAPHICAL.

- Condé (Le Grand) et le Duc d'Aumale. Th. Froment. *Le Correspondant*, Paris, Nov. 25, pp. 36. An analysis of, the History of the Great Condé by the Duke d'Aumale.
- Portraits et Médallions du Second Empire—M. de Morny. Corentin Guyho. *Nouvelle Revue*, Paris, Dec. 1, pp. 19. Portrait of the Duke de Morny, the second in a series of pen portraits of prominent characters of the Second Empire.
- Rameau, M. Jean. Louis Labat. *Nouvelle Revue*, Paris, Dec. 1, pp. 12. Study of Jean Rameau, the French novelist and poet.
- Victor Hugo après 1830. Edmond Biré. *Le Correspondant*, Paris, Nov. 25, pp. 15. Ninth part of a study of the Works of Victor Hugo.

POLITICAL.

- Chambre Italienne (La nouvelle). G. Giacometti. *Revue Bleue*, Paris, Dec. 6, pp. 2. Forecast of what is likely to be done by the just-elected Italian Chamber of Deputies.
- Fortifications (Les) et l'Artillerie. G. G. *Nouvelle Revue*, Paris, Dec. 1, pp. 15. The second of two studies on Fortifications and Artillery, suggesting remedies for the changes in warfare, which have rendered nearly useless the costly fortifications erected in France.
- Soudan Français (Le). Lieut.-Col. Hennebert. *Le Correspondant*, Paris, Nov. 25, pp. 29. Maintaining that if France wishes to control the Soudan, there is no time to be lost in constructing the Trans-Saharan Railway.
- Trans-saharien (Le) et le Trans-caspien. Edgar Boulanger. *Nouvelle Revue*, Paris, Dec. 1, pp. 16. Argument that while the proposed Russian railway to the other side of the Caspian Sea is possible and to be commended, the projected French railway across the Sahara is a dangerous illusion.

RELIGIOUS.

- Histoire et Philosophie Religieuses. Maurice Vernes. *Revue Philosophique*, Paris, Dec., pp. 27. Analysis and observations on fifteen works, published in 1889 and 1890, on Religious History and Philosophy.
- Protestantisme Contemporain (du), Un Essai de Solution des difficultés. Abbé de Broglie. *Le Correspondant*, Paris, Nov. 25, pp. 20. Third part of a contention that Individual Dogmatism is the main source in the way of a solution of the Difficulties of Contemporary Protestantism.

SCIENTIFIC.

- Antinomies (Les) et les modes de l'Inconnaissable dans la Philosophie évolutionniste. E. de Roberty. *Revue Philosophique*, Paris, Dec., pp. 12. Contradictions and modes of the Unknowable in Evolutionary Philosophy.
- Géométrie (de la), Les Bases Experimentales. Georges Lechalas. *Revue Philosophique*, Paris, Dec., 2 pp. Note on "The Experimental Bases of Geometry."
- Perception d'enfants. Alfred Binet. *Revue Philosophique*, Paris, Dec., 30 pp. Study to determine the perception and ideation of two children between two and five years old who have been carefully observed by the writer.

UNCLASSIFIED.

- Allemagne (en), La Vie d'Etudiant. Ernest Tissot. *Revue Bleue*, Paris, Dec. 6, 8 pp. Descriptive of Student Life in Germany.
- Faits Economiques (Les) et le Mouvement Social. Claudio Jannet. *Le Correspondant*, Paris, Nov. 25, 22 pp. Description of the part played by Capital, Speculation and Finance in the 19th Century, as a portion of the Social Movement.
- Guillotine (La) en Holland en 1685. Georges De Dubor. *Nouvelle Revue*, Paris, Dec. 1, 4 pp. Intended to show that Dr. Guillotin was not the inventor of the instrument which bears his name, but simply the advocate of its use, the instrument having been known in Holland in 1685.
- Industrie (L') Coraillière. G. Sénéchal. *Nouvelle Revue*, Paris, Dec. 1, 21 pp. Maintaining that measures should be taken to prevent Italians from carrying on the coral fishery on the coasts of France, Algiers and Tunis to the detriment of French interests.
- Roman Historique (et), le Parysatis. James Darmesteter. *Revue Bleue*, Paris, Dec. 6, 3½ pp. Study of the Historical Novel, *apropos* of Parysatis, a recent publication of that kind.

Books of the Week.

FRENCH.

- Algerie Française (de l'), Précis de l'histoire. Professeur E. Cat. In-16, 101 pages. Burdin et Cie., Angers. Summary of the History of French Algeria.
- Annette Loga, étude de mœurs russes. Madame Renée de Mont-Louis. Illustrée de 7 dessins par Janel. In-8°, 179 pages. Ardant et Cie., Limoges. Annette Loga, a study of Russian manners; illustrated novel.
- Contes mythologiques. A. de La Ville de Mirmont. Grand in-8°, xii-836 p. avec 51 gravures. Hachette et Cie., Paris. Mythological Tales.
- Etas-Unis (aux) Droits et Libertés: Curs origines et Curs progrès. Adolphe de Chambrun. In-8°, 546 pp. Thorin, Paris. The origin and progress of Rights and Liberties in the United States.
- Evolution (L'), Religieuse, huitième conférence transformiste. André Lefèvre. In-8°, 27 p. Hennuyer, Paris. Lecture on Religious Evolution.
- France contemporaine (de la), Les Origines. H. Taine, de l'Académie française. Le Régime moderne. Tome 1er. In-8°, iv-454 p. Hachette et Cie., Paris. The Origin of Contemporary France—The Modern Régime. Vol. first.
- Grillon (d'un), Les Aventures, racontées par lui-même. A. Dubois, Petit in-8°, p. 67, avec gravures. Ardant et Cie., Limoges. Adventures of a cricket related by himself.
- Iles enchantées (Les). Contes de fées. Le Prince Myosotis. Albert Bidet. Dessins de Richard Ranft. In-18 Jésus, 127 p. Delagrave, Paris. The Enchanted Islands—fairy tales.
- Liberte (La) de conscience. Léon Marillier. In-18 Jésus, 284 p. Colin et Cie., Paris. Liberty of Conscience.
- Marées (des), Utilization de la force motrice. J. Diamant, ingénieur civil. In-8°, p. 20, avec fig. et 3 planches. Baudry et Cie., Paris. Utilization of the moving force of the tides.
- Petites erreurs et Petites ignorances. Répertoire à l'usage de ceux qui ne savent pas, qui savent mal ou qui croient savoir. A. L. Sardou. In-8°, viii-263 p. Fischbacher, Paris. Manual of little errors and oversight for the use of those who do not know, who know imperfectly and who think they know.
- Pyrénées, Voyage aux. H. Taine, de l'Académie française. 12e édition. In-18 Jésus, vi-351 p. Hachette et Cie., Paris. Tour in the Pyrenees.
- Rochelle (La) et ses ports. G. Musset. Illustrations d'E. Couneau. In-4°, 160 p., avec gravures et planches. Siret, La Rochelle. Illustrated Description of Rochelle and its ports.
- Secours (Premiers) en cas d'accidents et d'indisposition subites. E. Ferrand et A. Delpech. Avec 106 figures intercalées dans la texte. In-18 Jésus, 339 pp. J. B. Baillière et fils, Paris. First Aid in cases of accident and sudden illness.
- Soupe (La) aux huitres. Etienne Marcel. Petit in-8°, p. 119, avec gravures. Ardant et Cie., Limoges. The Oyster Soup. Novel.
- Victoire (La) d'une mère, comédie en un acte. Hippolyte Minier. In-8°, 39 p. Gounouilh, Bordeaux. The Victory of a Mother, comedy in one act.

GERMAN.

- Ancient and Modern Times, From. Collection of Poems. 8, viii, 195 pp. Freund and Jeckel. Berlin.
- Art-historical Sketches. Wald Kawevau. S. Maria del Fiore-Parsifal in Bayreuth. The Passion Play of Ober-Ammergau, Lutherfestival, and other pieces. 8vo, vii, 192 pp. Niemeyer, Halle. a | S.
- Austrian Legends. Adf. Klawatsch. 8vo, 68 pp. Collected and published. Dux, Scheithauer.
- Bertha Matilda; or, Tried and Proved. Mathé. For grown up girls. 8vo, xi, 254 pp. Greiner and Pfeifer, Stuttgart.
- Doctor (The) and his Sister. (Story.) 8vo, 135 pp. F. A. Perthes Bros., 1891, Gotha.
- Egyptian Street Scenes. Gossip about the land of the Kurbatsch and Baksheesh. 8vo, xvii, 205 pp. Schwabe, Basel.
- Fantastic Adventures in the Bremen Kathskeller. W. Hauff. Translated from the German by Mary Nolte. 8vo, vi, 64 pp. Nüssler, Bremen.
- From Helvetian Lands. Herm. Bebie. 18mo. Robolsky, Leipzig.
- Great King, In the Arms of a. B. Mercater. 8, vii, 236 pp. F. A. Perthes, Gotha.
- Hawaii, a Journey to, with map of the Sandwich Islands and portrait of King Kalakua. 8vo, xii, 197 pp. Schlüter Brothers, Altona.
- Heaven's Guard (The); or, Moltke in Elysium. A play to commemorate the 90th birthday of General Von Moltke. Fock, Leipzig.
- Heimburg's collected Novels and Romances. 1st vol. Memoirs of my old Friend. Keil's Nachf. (successors), Leipzig.
- Maid of Orleans. Alle. Kühne. An historical tragedy. 8vo, viii, 93 pp. Mütze, Leipzig.
- Practical Housewife, What would she do? Answers to a hundred important and unimportant questions on personal and domestic matters. Frau Helene. 12, iv, 104. Jaeger's Verlag, Frankfurt. a | m
- Puzzling Catastrophe, A. Gerh. v. Amyntor (Dagobart v. Gerhardt). 8vo, xi, 274 pp. F. A. Perthes, Gotha.
- Rose of the World, The most beautiful. Anderson. A Fable. Illust. by Julie v. Kahle. Mitscher, Berlin.
- Schamyl. Romance by A. G. von Suttner. 8vo, 344 pp., with ill. Deutsche Verlags Anstalt, Stuttgart.
- Stranger, The. Romance, Av. Klinkowström. 8vo, 352 pp. Deutsche Verlags Anstalt, Stuttgart.
- Thousand and One Nights in the West. Scenes, Travels and Experiences on the North American Continent. 2 vols., 8vo, ix, 328 and iii, 248 pp. Reissner, Leipzig.
- Vienna, Old. In text and illustration. Published by the Viennese Society of Antiquities. 12 Bl. Gerold's Sohn in Comm. Vienna.
- Wanderer's Story Book. P. R. Rosegg. New Stories from Village and Mountain, Forest and World. 18mo, 559 pp. Hartleben, Vienna.

AMERICAN.

- Actors, Our Great: A Series of Six Water-Color Portraits. C. Abbé. Estes & Lauriat, Bost. In Portfolio, \$5.
- Archæology, Manual of. Talfourd Ely. G. P. Putnam's Sons. Cl., \$2.
- Charing Cross to St. Paul's: Notes by Justin McCarthy, and Plates and Vignettes from drawings by Joseph Pennell. Macmillan & Co. Cl., \$7.50.
- Discoveries and Inventions of the Nineteenth Century. Robert Routledge, G. Routledge & Sons. Cl., \$3.
- Edinburg (Royal), Her Saints, Kings, Prophets and Poets. Mrs. M. O. W. Oliphant. Macmillan & Co. Cl., \$3. English ed., \$8.
- Electricity, Pioneers of. J. Munroe. Fleming H. Revel, Chic. Cl., \$1.40.
- Ethics, Prolegomena to. T. Hill Green. Macmillan & Co. Cl., \$3.25.
- India, Burmah and Ceylon, An Elementary Geography of. H. F. Blanford. Macmillan & Co. Cl., 70c.

- Lincoln (Abraham): A History. J. G. Nicolay and J. Hay. Century Co. 10 vols. Subs. per vol., cl., \$3; shp., \$4; hlf. mor., \$5.
- Medicine, the Science and Practise of, A Treatise on. J. Syer Bristowe, M.D. Lea Bros. & Co., Phila. Cl., \$6.50; leath., \$7.50.
- Navigation (Practical), Wrinkles in. S. T. S. Lecky, J. Wiley & Sons. Cl., \$6.
- Obstetrics, the Science and Art of. Theophilus Parvin, M. D. Lea Bros. & Co., Phila. New 2d ed., cl., \$4.25.
- Pacific States of North America (the), History of. Vol. 34; Literary Industries. Hubert Howe Bancroft. The History Co., San Francisco. Cl., \$4.50; mor., \$10.
- Roman Literature in Relation to Roman Art. The Rev. Robert Burn. Macmillan & Co. Cl., \$2.25.
- Rosalinda and Other Fairy Tales: Written for children who are not too wise to believe in Fairies. Anna Cross and Blanche Atkinson. Scribner & Welford. Cl., \$1.25.
- Russians, Western Slavs and Magyars (The). Myths and Folk Tales of. Jeremiah Curtin. Little, Brown & Co., Bost. Cl., \$2.

Current Events.

Thursday, Dec. 18.

In the Senate, Mr. Sherman introduces the Caucus Financial Measure; it meets the opposition of the "Silver" Senators. S. A. Kean of Chicago, doing a banking business under the name of S. A. Kean & Co., makes an assignment; warrants are issued for the arrest of the banker and his cashier, charged with receiving money when they knew that the bank was insolvent. George L. Shoup, W. J. McConnell and Frederick T. Dubois are elected United States Senators by the Legislature of Idaho. The steamship *Majestic* arrives at New York with \$2,000,000 in gold. Gunsberg defeats Steinitz in the chess match; score: Gunsberg, 2; Steinitz, 1; drawn, 2.

Parnell is able to make a five-minute speech at Gowran. At Windsor a statue to the late Emperor Frederick of Germany is unveiled by Queen Victoria. Adolphe Belot, the French dramatist and novelist, dies in Paris.

Friday, Dec. 19.

The Senate Committee on Finance decide to report back without amendment the Financial Bill agreed on by the Republican Conference, and introduced in the Senate by Mr. Sherman. Troops are moving against the hostile Indians in the Northwest. S. A. Kean, the Chicago banker, is arrested for fraud. General Terry is buried at New Haven. In New York City Dr. Joseph H. Lindsay lectured on the Koch treatment before the Post Graduate Medical School.

Michael Davitt alleges that mud and flour, and not lime, were thrown into Parnell's eyes by women and girls. Parnell addresses a meeting at Johnstown. Dispatches are received from Baron Wissmann, in which he states that he has recalled Emin Pasha from the interior of Africa for disregard of orders. The jubilee of the British and American Church is celebrated in St. Petersburg; Charles Emory Smith, United States Minister to Russia, presides and makes an address. Dr. Caesar de Paefe, the Belgian Socialist, dies at Cannes.

Saturday, Dec. 20.

In the Senate Messrs. Edmunds, Ingalls, George and Spooner spoke on the Election Bill. The House discusses the Urgent Deficiency Bill and sent it back to the Senate. Mr. and Mrs. Henry Watterson celebrate their silver wedding at their home in Louisville, Ky. In New York City Steinitz defeats Gunsberg in the chess match, tying the score.

Parnell makes a speech at Kilkenny ridiculing McCarthy. Eyraud, the Parisian murderer, is convicted of the murder of Gouffe and condemned to death; Mlle. Bompard is sentenced to twenty years' imprisonment. The Toronto City Council decide that the street cars shall not run on Sundays in that city. The churches in Canada take action in the line of petitioning the House of Commons and the Senate for a law prohibiting the manufacture, importation and sale of all alcoholic liquors for beverage purposes in Canada.

Sunday, Dec. 21.

Parnell makes a savage attack upon Davitt at a meeting in Kilkenny. At Crettyard, Parnellites are driven from the place by women frantic with rage. Railway men in Scotland decide to begin a strike at once. M. Ferry, at Epinal, France, speaks in support of his candidacy for the Senate. The Berlin *Volkblatt* warns German carpenters against going to Chicago to take the place of strikers there.

Monday, Dec. 22.

In the Senate Mr. Higgins and Mr. Voorhees discuss the Election Bill; Mr. Hoar fails in his attempt to have a night session. In New York City the annual dinner of the New England Society takes place in the Madison Square Garden Concert Hall; addresses are made by J. Pierpont Morgan, Chauncey M. Depew, Pres. Patton of Princeton, General O. O. Howard and other distinguished gentlemen. Steinitz defeats Gunsberg in the Chess match.

Forty-five hundred Railway men go on a strike in Scotland, and almost stop traffic. A meeting is held in Paris to organize a company to hold the property of the Y. M. C. A. of Paris; it is proposed to erect a handsome building at once. A rumor is current in Buenos Ayres that a plot to overthrow the Government has been discovered. The Municipal Election in Rome results in the choice of all the clerical candidates for the Communal Council. M. Leroy, postmaster of the city of Lyons, commits suicide. General George S. Batcheller, the United States Minister to Portugal, arrives at Lisbon. Sir John Pope Hennessy, the anti-Parnell candidate for Parliament in North Kilkenny, is elected by a majority of 1,171 over Vincent Scully, the Parnellite candidate.

Tuesday, Dec. 23.

In the Senate Mr. Aldrich gives formal notice of his intention to introduce the Closure Rule. The discussion of the Election Bill is continued, Messrs. Call of Florida, and McPherson of New Jersey, speaking against the measure. The Committee on Finance report the new Financial Bill with an amendment striking out the provision for the issue of Treasury notes to replace the deficiency caused by the withdrawal of National Bank notes, and restoring the provision for the issue of 2 per cent. bonds to the amount of \$200,000,000. The President nominates Judge Henry B. Brown, of Michigan, to succeed Justice Miller in the Supreme Court, and Colonel Charles Sutherland to be Surgeon-General of the army, succeeding the late Surgeon-General Baxter.

Queen Regent Christina gives audience to General E. Burd Grubb, United States Minister to Spain. The Very Rev. John James Stewart Perowne, D. D., Dean of Peterborough, is appointed Bishop of Worcester. Mrs. Nellie Pearcey is hanged in London. The Railway Strike in Scotland continues to extend in many directions. The Pope celebrates the fifty-third anniversary of his first celebration of the Mass. The *Gaulois* announces that Emperor William will visit Paris; he will travel in strict incognito.

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